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Venerable Antonio Margil de Jesús

Copied from a painting in the Secretariate of the City of Mexico

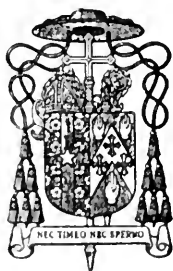




*"Gather Up the Fragments that Remain  
Lest They Be Lost."*

—John VI. 12.

DIAMOND JUBILEE  
1847 -- 1922  
OF  
THE DIOCESE OF GALVESTON  
AND  
ST. MARY'S CATHEDRAL



COMPILED BY  
THE PRIESTS OF THE SEMINARY

NIHIL OBSTAT.

M. J. CROWE,

Censor Deputatus.

IMPRIMATUR

✠ CHRISTOPHERUS EDUARDUS,

Episcopus Galvestonensis.

BY  
411  
Gale

## PREFACE

We present only some of "the fragments that remain" of the early history of the Diocese of Galveston. To compile them was a labor of love. The reading of them will make us realize that "our lines are cast in pleasant places" and in prayer and praise and contrast we shall "remember the days of old."

We are indebted to Rev. C. L. Souvay, C. M., D. D., of Kenrick Seminary, Webster Grove, Mo., for the many letters of Bishops Timon and Odin. With the care that bespeaks the scholar, he copied them from scattered archives, and the imperfections of translation we assume to ourselves.

We owe much to Monsignor W. W. Hume, D. D., New Orleans, whose monograph on Ven. Antonio de Margil and other contributions lend particular interest. To the Rt. Rev. C. E. Byrne, D. D., to Rev. J. A. Rapp, to Mr. James Kirwin Reybaud, who typed the, at times, illegible story, and to all others who contributed to the making, we tender our gratitude.

We had hoped to present a real history of the Diocese and we now have at hand—we regret the late arrival—in the separate narratives of parishes, missions, convents, hospitals and schools, material from which the story may be compiled. We appreciate the time and interest given by the clergy and Sisters to their task and assure them that the material will be carefully guarded until such time as leisure and inclination may put it into permanent form.

J. M. KIRWIN.

LaPorte,  
Feast of St. Thomas, Aquinas, 1922.

## BRIEF OUTLINE OF GALVESTON DIOCESE

- 1840-1842—The Republic of Texas, a prefecture apostolic, with the Very Rev. John Timon, C. M., prefect apostolic; the Very Rev. John Mary Odin, vice-prefect.
- 1842-1847—The Republic of Texas raised from a prefecture apostolic to a vicariate apostolic, with the Rt. Rev. J. M. Odin, D. D., Bishop of Claudiopolis, vicar apostolic.
- 1847—Erection of the Diocese of Galveston, with the Rt. Rev. J. M. Odin, D. D., its first bishop.
- 1861—The Rt. Rev. J. M. Odin, D. D., made Archbishop of New Orleans.
- 1862—Consecration of the Rt. Rev. C. M. Dubuis, D. D., as Bishop of Galveston.
- 1874—First division of the Diocese of Galveston. Up to Sept. 3, 1874, the Diocese of Galveston comprised the entire State of Texas. In the division the Diocese of Galveston retained the portion of the State lying east of the Colorado River; while the Diocese of San Antonio was created out of the territory lying between the Colorado and Nueces rivers, and the vicariate apostolic of Brownsville out of the territory lying between the Nueces and the Rio Grande.
- 1878—The Rt. Rev. P. Dufal, D. D., Bishop of Delcon and Vicar-Apostolic of Eastern Bengal, transferred to Galveston as coadjutor of the Rt. Rev. C. M. Dubuis, cum jure successionis; resigned, 1880.
- 1882—April 30, Consecration of the Rt. Rev. Nicholas Aloysius Gallagher, D. D., as Titular Bishop of Canopus and Bishop Administrator of the Diocese of Galveston.
- 1890—Second division of the Diocese of Galveston. At the request of Bishop Gallagher, the Diocese of Dallas was, in 1890, created out of the northern and northwestern portion of Galveston Diocese; the counties of Lampasas, Coryell, McLennan, Limestone, Freestone, Anderson, Cherokee, Nacogdoches, and Shelby, now forming the northern boundary of the Diocese of Galveston.
- 1892—The Rt. Rev. N. A. Gallagher, D. D., succeeded to the title of Bishop of Galveston; the titular bishop, the Rt. Rev. C. M. Dubuis, being promoted to an archbishopric in partibus infidelium.
- 1907—April 30, Twenty-fifth Anniversary of the Consecration of the Rt. Rev. N. A. Gallagher, Bishop of Galveston.
- 1918—Jan. 21. Death of Bishop N. A. Gallagher, D. D.
- 1918—Nov. 10. Consecration of Rt. Rev. Christopher Edward Byrne, D. D., fourth Bishop of Galveston.
- 1922—March 14. Solemn celebration of the Diamond Jubilee of the Diocese and Cathedral.

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## CHAPTER I.

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### THE DAWN.

The diocese of Galveston when established embraced the whole State of Texas, and the rule of Bishop Odin, as Vicar-Apostolic and Bishop of Claudiopolis, covered the Republic of Texas.

There is no portion of American history of more vital interest, more filled with tales of discovery and romance, more replete with heroic sacrifice of priest and soldier. The flags of Spain, France, Mexico, the Republic of Texas, the Star-Spangled Banner and the Stars and Bars have been saluted at retreat as the flag to which Texas gave allegiance. It was the seat of more communistic and utopian experiments, which have been the delight of the visionary in every age of the world's progress, than all the other states of the union combined. This brochure can but indicate the sources that "the fragments may not be lost" and here and there give a flash of the extraordinary incidents in the march of the cowl and the carbine along the ways of colonization and civilization in Texas.

Indirectly Spain began to accumulate information concerning Texas in 1519, when Alvarez de Pineda sailed the Gulf from Florida to Tampico. Ten years later, 1528, several survivors of the Narvaez Expedition were cast on the shore of Texas, and after six years of wandering along the coast from Galveston to Corpus Christi, Cabeza de Vaca and four others escaped from the Indians who had enslaved them and made their way to Mexico. De Vaca wrote an account of their experiences, which gives us our earliest sources for conditions of the Texas interior. (*Espejo* in "Spanish Exploration in the Southwest," 1542-1706). "They told us and gave us to understand through interpreters that three Christians and a negro had passed through there and by the indications they gave they appear to have been Alonso Nunez, Cabeza de Vaca, Dorantes Castillo Maldonado and a negro, who had all escaped from the fleet with which Panfilo Narvaez entered Florida." (Page 173.)

In 1541, only forty-nine years after Columbus discovered America, members of the DeSoto Expedition, after the death of their leader, passed through East Texas on their way to Mexico, and the same year Coronado's Expedition, with which were the Franciscan Padre Juan de Padilla, proto-martyr of the United States, and Padre Juan de la Cruz, searching for Quivira, tra-

versed a considerable portion of West Texas. The interior of Texas continued to be penetrated by occasional parties of Spanish explorers for the next one hundred and fifty years. The record of the first travel into Texas toward the East was made about 1629 by Father Salas, a Franciscan. And later, in 1650, an expedition led by Captain Hernando Martin entered Texas from New Mexico and went as far as the Nueces River, probably in Uvalde County. Coronado and Anate in their journeys, which led up as high as Kansas, had previously passed through portions of north-west Texas. We know for certain that in 1675 Fernando del Bosque, accompanied by Father Lanos, a Franciscan, and a company of soldiers, crossed the Rio Grande somewhere west of the Pecos River, and made their way over as far as the neighborhood of the present site of Eagle Pass. Holy Mass was said in several places and a few Indians were baptized. Many large crosses were erected to mark the places passed, but nothing like permanent foundations, or permanent settlements were attempted. Missionaries were constantly urging the occupation of the Tejas country in vain, and then news reached the government that a French expedition was headed for the southwest country. In 1673 Louis Joliet and Father Marquette explored the Mississippi from Wisconsin to Arkansas. Ten years later LaSalle followed the Mississippi to its mouth and returned to France to beg permission from Louis XIV to settle a colony there. The king approved and LaSalle was generously fitted out with colonists and supplies. In the West Indies one small vessel was captured by Spaniards. The remainder of the little fleet lost its bearings and on February 20th, 1685, entered Matagorda Bay and made a landing. A fort was built some miles inland on the Lavaca River and a search for the Mississippi begun. The Indians, malaria and their own excesses soon brought the party to a desperate state. *Joutel's Journal* tells the story of life at old Fort St. Louis, and also of the murder of LaSalle near the present site of Navasota, as it was told to him by Father Anastasius soon afterwards.

Father Lopez, with Captain Mendoza and party, in 1684 crossed the Rio Grande at or near El Paso and went northeast to the Pecos River and then east to where the Concho enters the Colorado south of Ballinger. On this trip mass was very frequently said, in fact the "Chronicles" in one place tell us, "Mass has been celebrated every day, and twice on holidays." The present San Angelo was one of the places hallowed on that expedition by the celebration of the Holy Sacrifice. From the 16th of March to the 1st of May, 1684, the members of this expedition rested near the banks of the Colorado, Runnels County. There, perhaps near Ballinger, the Holy Mass was celebrated every day, and the entire services of Holy Week were carried out in a temporary chapel erected there. No settlement was left in the place. Before the



time of the Father Lopez-Mendoza trip, the king of Spain had been contemplating a colony near the mouth of the Mississippi River. This project was hastened by the news that LaSalle had landed with a company of his French countrymen, and intended to colonize the lower Mississippi and what was called the shores of the Espiritu Santo Bay, in the name of France. Father Massanet and Captain DeLeon, with a goodly company of soldiers, were sent out to thwart the plan of LaSalle, who had missed the mouth of the Mississippi and landed somewhere in the Matagorda Bay, west of the Colorado River. Somewhere between Victoria and Edna he made a temporary camp, but trouble with the Indians made him move on, and he set out northeast, looking perhaps for the Mississippi River, which he knew and had traversed. Captain Alonso de Leon and Father Damian Massanet, in their northwest journey in 1689, crossed the Rio Grande, and following the Gulf Coast discovered the wrecks of LaSalle's ships in the Matagorda Bay and his abandoned camp near Victoria. Before returning, they met a chief of the Tejas Indians near the Guadalupe River, and from him learned the direction taken by LaSalle, and from the chief they also received an invitation to come and Christianize the people of his tribe. Father Massanet and De Leon returned to Mexico and made a report of their journey, and in the following year, 1690, they returned with a larger company of men, and a more complete outfit, to follow in the footsteps of LaSalle, and to grant the request of the Tejas chief. With this expedition there went four other Franciscan priests besides Father Massanet. They made their way back to the neighborhood of Victoria, destroyed the remains of LaSalle's camp, proceeded up the valley of the Guadalupe River and crossed the Colorado somewhere between LaGrange and Bastrop. From there, led and directed by friendly Indians, they pushed on at easy stages to the villages of the Tejas. Mass was celebrated at what is now Crockett, and the following day brought them in sight of the Tejas settlement near where the San Pedro Creek enters the Neches in Houston County. On Monday, May 22, 1690, they entered the Indian village, bearing before them a banner of the Blessed Mother, the whole company the while singing the Litany of the Blessed Virgin. They were received with great reverence and gladness, and invited to the house of the chief. The following day the erection of a home for the priests, and a chapel, was begun. On the feast of Corpus Christi this chapel was dedicated. A Mass was sung, and the first procession of the Most Blessed Sacrament was held within the present borders of Texas. After the procession the standard of Spain, bearing on one side the picture of the Crucified Christ and on the other that of the Virgin of Guadalupe was raised, a royal salute was fired and the Te Deum was sung. The notes of the great hymn of St. Ambrose

rang through the tall pines of the Neches woods and proclaimed the establishment in the Church of St. Francis on the Neches of the same faith of St. Peter's on the Tiber. Father Massanet's four companion priests with three soldiers were put in charge of Texas's first interior settlement, and five days later Father Massanet and his companions began their return journey to Mexico.

The history of San Francisco de los Tejas, which De Leon and Massanet left in charge of four padres and three soldiers, is shorter in time but hardly less abundant in misfortune than that of Fort St. Louis. The padres founded another small establishment nearby and worked zealously, but their experiences included drought and overflow, ruining the harvests, and was followed by famine and pestilence. The Indians refused to live in communities and the soldiers became unmanageable and outrageous in their conduct. Finally the viceroy ordered the abandonment of the Mission and in October, 1693, the padres and soldiers buried whatever property they could not carry away with them and departed. Only one Spaniard had died there, but they had little more real success than the French at Fort St. Louis.

In 1691 Father Massanet had returned with Captain Domingo Teran. The expedition was organized into divisions, one going by land and the other by sea. The first division consisted of fifty soldiers, nine priests and a number of attendants; the second was made up of forty seamen. The purpose of this *entrada* was to strengthen the Mission of San Francisco de los Tejas and establish others. Teran accompanied the division that went by land, as did Padre Massanet. The junction of the land and sea forces did not take place until late in the summer, and the whole force did not start from Mission San Francisco de los Tejas until near the opening of winter. The expedition penetrated apparently to the Red River, but mischievous discussions, great suffering from cold and hunger followed, and they were fortunate to get back to Espiritu Santo and the Gulf and home to Mexico by sea rather than overland. After these expeditions, there was but one people in the country they penetrated, of whom the Spanish in Mexico thought seriously and that was the Tejas Indians.

Tejas was the name not of a single tribe, but a confederacy of nearly thirty, including nine tribes of the Asenais or Cenis. It is but natural that the name of Tejas or Texas should be extended to the whole region. Nuevas Filipinas, which was for some time the official designation, was not upon the popular tongue, and was soon displaced entirely by Texas.

In 1713 Governor Cadillac of Louisiana ordered Louis Saint-Denis to organize an expedition to the old Spanish missions in Texas, ostensibly for the purpose of buying horses and cattle, but really for exploring the territory and establishing trade with the

natives. Cadillac had received from Fray Francisco Hidalgo a letter asking his co-operation for the establishment of a mission among the Asenais. Padre Hidalgo had been at San Francisco de los Tejas, and when that Mission was abandoned he went to San Juan Batista on the Rio Grande. He later returned to the scene of his earlier labors in Texas and had remained for several years as a missionary among the Asenais. Appeal after appeal had been made by the Franciscans to re-occupy the country of the Tejas, but in vain. Early in 1711 Padre Hidalgo, finding it impossible to inspire the authorities in Mexico with the enthusiasm of the Franciscans, wrote to the governor of Louisiana. Cadillac responded promptly, in sharp contrast to the Spanish neglect and Louis Jucherau de Saint-Denis was chosen as leader of the expedition. He had previously led parties into Texas and was experienced in dealing with the Indians. His expedition started from Mobile in the fall of 1713, but was delayed some time at Biloxi, and did not enter Texas until 1714. When he reached the Asenais they readily lent themselves to Saint-Denis's policy. They were anxious to have Padre Hidalgo return and they gave him the necessary guides to conduct him to San Juan Batista, two leagues on the Mexican side from the river and about thirty-five miles from the present site of Eagle Pass.

Captain Diego Ramon, the commander of the presidio, treated Saint-Denis and his companions well but detained them until he could get instructions from the Viceroy. Saint-Denis kept Cadillac informed of the state of affairs and found relief for the suspense and tedium of awaiting the Viceroy's instruction by engaging himself to the granddaughter of Captain Ramon, whom he married before returning to Louisiana. Eventually he was called to the City of Mexico, and when Espinosa and his council saw that they were threatened with French encroachment, the loss of northern trade and the discovery of their valuable mines, they readily yielded to Saint-Denis's suggestion that the governors of the exposed provinces be directed to keep out the French and that the Missions in that quarter be re-established. The council planned an expedition to establish four missions among the Tejas Indians. The expedition was organized under the leadership of Captain Domingo Ramon, son of the governor of the presidio of San Juan Batista. Besides Ramon, his son Diego and Saint-Denis, there were only twenty-two soldiers, but twelve friars, three lay brothers and many civilians accompanied the party, and there were a few families and several married men, accompanied by their wives. Saint-Denis was chief convoy and quartermaster of the outfit and had notified Cadillac of the entrada, and had even proposed a counter-expedition to Espiritu Santo Bay. The expedition led by Ramon made its final start from the Rio Grande April 27,

1716, and followed the route previously traveled by Saint-Denis, and in two months they came to the country of the Tejas, who received them with great friendliness.

Mission San Francisco was re-established, but on a site four leagues further inland. The original designation was changed to San Francisco de los Neches. Five other Missions were founded, whose names were Nuestra Senora de la Guadalupe, La Purissima Concepcion, San Jose, San Miguel de Linares and Nuestra Senora de los Dolores. They were to serve respectively in the order in which they have been named, beginning with San Francisco, the Neches or Nacogdoches, the Asinais, the Noaches, the Adaes and the Aes. Guadalupe was near the present town of Nacogdoches and the others were situated in an irregular group around it at distances ranging from twenty-five to fifty miles, the last two being well towards the east and near the French settlements already established on the Red River.

Saint-Denis went to Louisiana in 1717 and reentered the French service. In the course of time his wife rejoined him. Spain owed him much, for he had unwittingly and unwillingly strengthened its possession of a goodly land.

From 1716, when the Missions in East Texas were re-established by Ramon, until 1762, when France surrendered Western Louisiana to Spain, the Spanish and French stood facing each other at the northeast corner of Texas in close proximity. From the Mission of Adaes (which was truly the capital of Texas for a brief period before the removal to San Antonio) to the French fort built among the Nacogdoches Indians, was only seven leagues. Whilst the civil history is full of storm and strife, the Church struggle is covered by the monograph of the life of Blessed Antonio Margil and his Franciscan Companions, and the story of Texas Missionary Enterprises in the eighteenth and early nineteenth century as compiled by Father Rapp.

## CHAPTER II.

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### TEXAS IN THE EIGHTEENTH CENTURY. THE MISSIONS SUPPRESSED.

Geographically considered, Texas in the 18th century was a somewhat indefinite and changing entity. The original Texas was the territory of the Hasinai or Asinai (Texas) Indians between the Trinity and Red Rivers. Early in the 18th century the boundaries were extended westward to include the settlements on the San Antonio River and Matagorda Bay. Later in the century the Nueces River was considered its western boundary. Before the middle of the 18th century the eastern boundary was fixed tentatively a little west of the Red River. On the coast Spain fortified and held the mouth of the Trinity as another point and pushed it as far east as the Sabine River. West of the upper Nueces and San Saba Rivers was considered as belonging to Coahuila and New Mexico. Generally speaking then, Texas in the middle 18th century comprised the eastern half of the present State of Texas and a part of Western Louisiana.

At the opening of the 18th century Texas was the home of the Apache, Comanche, Lipon and many other Indian tribes. These native tribes were of concern to Spain and mainly for two reasons: all were objects of solicitude to the missionaries; they were exposed to the influence of French explorations, which must be counteracted. At the close of the first period of the 18th century Texas was distinctively a buffer province. The two principal factors which made it worth while to occupy were its French neighbors and its native inhabitants. By 1731 Spanish claims to most of the region had been vindicated and the outlines of the province drawn. The points of occupation at that time fell into two distinct groups, one lying between the Neches and the Red Rivers—the original Texas; another on the San Antonio and Guadalupe Rivers. On the Rio Grande at San Juan Batista there was a third group which was intimately connected with the development of the region between the Rio Grande and San Antonio Rivers. In civil and military affairs all this province was subject directly to the Spanish viceroy at Mexico City and in ecclesiastical matters to the Archbishop of Guadalajara.

The first missions, like the presidios or military garrisons, were frontier institutions. They worked hand in hand however. The central figure of every mission was the Indian pueblo or

village. If the Indian was to be civilized or christianized he must be kept in a definite spot. To effect this and to afford the missionaries protection as well as to hold the frontier against invaders, presidios or garrisons were established nearby, provided with a guard. The missions of Texas were conducted originally by two Franciscan missionary colleges of Queretaro and Zacatecas, Mexico. The missions were grouped into presidencies. The Zacatecan missions in eastern Texas and those on the San Antonio River constituted separate presidencies. The Queretaran missions were along the Rio Grande.

The first priests that set foot on Texas soil with actual colonization in view were Fathers Zenobius Neambre, Anastase Douay, Maximus Le Clercq, Father John Cavalier, a brother of La Salle, and Father Chefdeville, who accompanied the French explorer LaSalle on his expedition to colonize the lower part of the Mississippi River. LaSalle and his troupe set out from Rochelle, France, on the 24th of July, 1684. His dream was to colonize the beautiful wilderness watered by the lower Mississippi, but his dream was never realized. Having no exact chart to the pathless and unknown waters of the Gulf of Mexico, he lost his way to the mouth of the Mississippi, and sailing westward he came on January 1st, 1685, in sight of the low-lying shores of Texas and entered Espiritu Santo Bay, now Matagorda Bay. Attended by soldiers and priests and over three hundred souls, he set foot on the new land. He explored the country round about. At the end of a short time he marked out the foundation for a fort beside a small stream which empties into the Bay. This stream he called *Les Vaches* (*La Vaca*), Cow River, from the number of buffaloes which he saw grazing on the banks. The fortress was named *St. Louis* and a chapel was built nearby, later *Bahia Mission*. For two years these five priests had offered the Holy Sacrifice in a chapel constructed near the fort and administered the sacraments. There were marriages and baptisms, the sick to console with religious rites and the dead for whom to offer the Mass of Requiem. Spain soon learned that France was laying unlawful hands on her Spanish possessions in the new world and consequently ordered her viceroy in Mexico to set out and expel them, if found.

A military council was held at the new outpost of Mexico, Monclova, and Captain Alonzo de Leon was dispatched in 1689 to find and destroy LaSalle and his colony. The pioneer Spanish priest to accompany this expedition was the Franciscan Father Damian Massanet. Captain De Leon found the fort erected by La Salle but it was abandoned and nothing left of the French colony save bleaching bones scattered about the blockhouse where the little colony made its last desperate stand against the blood-

thirsty Indians. The broken walls of the fort were restored. The first mission in Texas was begun and dedicated to San Francisco de los Tejas. This was in 1690, and at Crockett, some fifty miles southwest of Nacogdoches. Now the Spanish flag fluttered in the breeze and De Leon took possession of the country in the name of the King of Spain. Soon thereafter there came missionary bands out of Mexico and in various parts of Texas and the foundations were laid for the so-called missions, some of which are to this day the pride and joy of Texan Catholics. They were scattered along the various shores of all the rivers and streams in Texas from the Sabine and Neches to the Brazos de Dios and San Antonio Rivers and down to the Rio Grande.

In 1699 Fathers Hidalgo, San Buenaventura and Ysidro de Espinosa crossed over the Rio Grande River, where steps were taken to establish the missions along this river. They were San Juan Batista, San Bernardo, San Cristobal and San Francisco. These were maintained until 1718, when they were transferred to San Antonio, where before that time no missions were as yet founded.

From 1690 to 1714 neither France nor Spain seemed inclined to trouble themselves about taking formal possession of this vast country, now Texas, by establishing missions and colonies in it. An incident however occurred in 1714 which gave the first impetus to real activity along these lines. It was the incident of the Bold Rider, Juchereau St. Denis, a shrewd French explorer and trader, who was sent in 1714 by the Governor of Louisiana, Cadillac, on an expedition to open trade across Texas with the Spanish in Mexico. St. Denis set out from Mobile in that year and arrived in Mexico and made known his plans to the Mexican Government officials. An expedition was organized, with Domingo Ramon as commander and St. Denis as guide. In all there were twelve Franciscan Friars, among whom was our Ven. Antonio de Margil, founder of the missions around Nacogdoches, and some sixty civilians, who set out in April, 1716, and came into the land of the Tejas. They journeyed on until they reached the place where the first mission was opened by De Leon's missionary band in 1690. This they now re-established under the new name of San Francisco de los Neches, and besides this, five other missions were founded, all within twenty-five to fifty miles of our present Nacogdoches. They bore the names of (1) Nuestra Señora de la Guadalupe, (2) La Purissima Concepcion, (3) San Jose, (4) San Miguel de Linares, and (5) Nuestra Señora de los Dolores. The first mentioned was where now Nacogdoches is located, and was founded by Ven. Antonio Margil July 20, 1716. Here a wretched hut was the convent of the missionary fathers, but they were as happy as in a palace. They recited the office in common, had their hours of meditation, hours for the study of the Indian

language, and time for cultivating the ground for their own support, and time for working on their Church and convent. To this day the people of Nacogdoches of Spanish origin point to a spring of pure water which their ancestors named the "Fountain of Father Margil," asserting that it was due to the prayers of that holy man in a season when all springs had failed. In January, 1717, Father Margil, suffering from cold and hardships, joined the Mission of Nuestra Senora de los Dolores, west of the Sabine. In March he established, near the sheet of water in western Louisiana called to this day the Spanish Lake, the Mission of San Miguel de Linares. All these missions were completed by 1717. After the establishment of these eastern groups of missions, another expedition set out under Martin de Alarcon, Governor of Coahuila and later of Texas, to look after colonization of Texas lands. He set out in 1718 and founded the presidio of San Antonio de Bejar on the San Antonio River and the Mission San Antonio de Valero. This foundation is not a new one, but a transfer of the one named San Francisco Solano on the Rio Grande founded in 1699.

The Mission of San Antonio de Valero was soon re-enforced by several others. In 1720 the Mission of San Jose de Ogury was founded, and in 1722 that of San Francisco de Naxera. In 1731 the eastern missions around Nacogdoches were moved to San Antonio and their names changed to San Francisco de la Espada, La Purissima Concepcion de Acuna and San Juan Capistrano. The missions founded by Ven. Antonio Margil, however, were maintained. These were Nuestra Senora de Guadalupe, near the present city of Nacogdoches, and the missions of Los Dolores and San Miguel. Near here was also maintained the Spanish frontier presidio or military post, which the missionaries attended as chaplains, as they did also Nacogdoches, when it was made a parish.

What is now known as the Alamo is the transferred San Antonio de Valero Mission, said to have been begun in 1722. It appears to have been the chapel of the Mission of San Antonio de Valero.

Almost from the beginning the work in Eastern Texas there seems to have been some among the Spanish who distrusted the system of colonizing by means of missions. In 1727 General Pedro Rivera made a round of inspection among the established missions in Texas. He found them all in bad shape and recommended that they be suppressed. The missionaries protested. The presidios were suppressed, but the Friars obtained permission to move their missions to the San Antonio River.

In 1755 Governor Barrios of Texas learned that the French intended to establish a colony on the Trinity River. He reported the danger to the viceroy in Mexico and provided at once to se-



cure the position for his country, Mexico, by establishing a presidio and mission at the mouth of the Trinity, which was called the mission of Nuestra Señora de la Luz. Fray Romero, Chavira and Satereyn were the active missionaries in this territory among the Orcoquisac and Bidai Indians. The site was fixed two leagues from the head of the Bay or near the north line of present Chambers County. It was called also San Augustin de Ahumada. Barrios soon complained that these missionaries were unsuited for their task, because the one was very young and the other, Father Chavira, was old and feeble in health. He carried his complaint to Father Vallejo at Adaes, further east, who promised to have them removed and others sent. Before long Father Chavira succumbed to the unhealthfulness of the country and died. Father Satereyn remained. The Indians here were very tractable and friendly. They professed anxiety to enter the mission; they built a house for the missionaries and planted six "almuds" of corn. The church was made of wood all hewn, and beaten clay mixed with moss and had four arched portals. To select a site for the villa, Barrios commanded Lt. del Rio and Don Bernardo de Mirando to make a survey. The first "ojo" examined was three leagues west of the San Jacinto River, going up stream to the village of El Gordo, they found a large stream and dividing at a short distance into two smaller streams, one running from the northwest and one from the south. This was regarded as the best place for the site and is marked on Mirando's map, 1757, as Santa Rosa. It was apparently where Houston now is. (Page 350, foot note, Bolton.) Farther up the Trinity River was founded in 1774 the mission called Nuestra Señora de Pilar de Bucareli, named for Antonio Maria Bucarelli y Ursua, viceroy of Mexico. It was, according to Gil y Barbo, a two days' march from the Texas village at Nacogdoches, near Bidais Creek, which flows into the Trinity River between Walker and Madison Counties. (Bolton, page 406) and near Robbins Ferry at the old village of Randolph. This mission was established for the exiles from Adaes in Louisiana, with Gil y Barbo as their captain. A year after its beginning this mission had numerous jacales, or huts, twenty houses of hewn wood grouped around the plaza, a wooden church and a guardhouse or stocks. In 1777 there were more than fifty houses here, corrals, fields, roads cut open and an improved river crossing. A census taken in 1777 showed the population of the place to consist of three hundred and forty-seven persons. There was no resident missionary here; it was attended from San Antonio missions by Father Garza, who was sent later on to Nacogdoches and subsequently became president of all the Zacatecan missions in Texas.

Towards the middle of the 18th century, 1747, three missions were established on the San Gabriel River, a western tributary

to the central Brazos River. The first was called San Francisco Xavier, the second San Ildefonso and the third Nuestra Señora de la Candelaria. The chief missionaries here were Fray Mariano and Fray Gonzábal, the latter being killed for the cause of the Faith. These missions were located in Milam County in the neighborhood of Rockdale and San Gabriel. In 1750 there were in the three missions four hundred and eighty resident Indians and the books of the mission showed that two hundred and sixty-six had received baptism. Some progress was also made in building and agriculture and in October, 1750, the construction of an irrigation ditch and a dam was begun. Felipe de Rabago Teran was made military captain of these missions. Hardly did he arrive when a dispute arose over the mission guards. He hampered very much the progress and work of these missions and was not at all friendly towards the missionary fathers. He was exhorted by them to change his immoral life, but not heeding their prayers he was reprimanded publicly for living openly in adultery and was finally excommunicated. His soldiers in the presidio were likewise leading scandalous lives and giving the missionaries much cause for worry. As there was no harmony between the military and the missionaries, the Indians, instigated by Rabago, killed Fray Gonzábal in 1752, as he was found standing in the door of the mission of Candelaria. Fray Mariano wrote to his superiors in 1750 that the Indians were living in insubordination and that the missionaries had little power to restrain them since they saw the King's agents living in strife and sin. Provisions were always short, as the royal officials of the exchequer in Mexico flatly refused aid for these missions. They even denied the missionaries the permission to solicit alms from the other missions on the Rio Grande and San Antonio Rivers. In the summer a terrible epidemic of smallpox broke out that almost swept clean the missions of their neophytes. The scenes were horrible, but the missionaries worked bravely, lending aid where possible and rejoicing at the opportunity to baptize the dying savages. These missions were the scenes of constant trouble from one source or other. The crisis was reached in the murdering of Father Gonzabal. It seems that Rabago instigated the Indians against this missionary for having posted the notice of his excommunication on the presidio. The Indians went on the warpath and after piercing Fray Gonzabal's heart with an arrow, they made life around these missions impossible and put an end to their usefulness in this locality. They were soon removed to a site on the San Saba and Guadalupe Rivers. On account of the sins of those who were sent to help the missionaries Christianize the Indian savages, Providence made the site of these missions untenable. Father Mariano, the head missionary of these missions, thus described in 1760 the situation to the viceroy of

Mexico: "The sacrilegious homicides having been perpetrated, the elements at once conspired, declaring divine justice provoked, for in the sky appeared a ball of fire so horrible that all were terrified, and with so notable a circumference that it circled from the presidio to the mission of Orcoquizac (at the mouth of the Trinity River). It burst and made a noise like a loud cannon shot. The river ceased to run and what water remained became so corrupt that it was extremely noxious and intolerable to the smell. The air became so infected that many died of a malicious pest. We all found ourselves in the last extremes of life. The land, so beautiful a plain before, became a thicket in which horrible crevices opened that caused terror. The inhabitants were so aroused that in order to escape extermination they moved more than thirty leagues away without any other permission than that granted them by the natural right to save their own lives."

The missions around Nacogdoches had not such a sad ending. Monsieur de Pages, a French gentleman, who passed through this territory in 1766, writes thus of the mission established at Nacogdoches and dedicated to Nuestra Señora de Guadalupe as seen above. He says he received a hospitable welcome from the Padres there. He describes the fine Plaza at Nacogdoches and its beautiful trees and praises its fine climate. He admires their fine robust horses and says a good horse may be had for a pair of shoes. The Indians there were a corn-growing people. In 1778 a fort was built there for the soldiers. A few huts were clustered about it, which provided a stopping place for travelers and adventurers. It became later the gateway through which Anglo-American energy and ambition came into Texas. From its plaza unrolled a panorama full of life and vigor. It opens with Philip Nolan of Irish descent, who in 1797 obtained a permit from De Nava, the Spanish commandant general of Texas, to collect in Texas wild horses for the American army. They went as far west as where the city of Waco now stands, where they found "elk and deer plenty, buffalo and thousands of wild horses."

On the 10th of April, 1794, Don Pedro De Nava, Commandant General of the northeastern internal provinces, of which Texas formed a part, published a decree by which all missions were secularized. The Franciscans remained as pastors of their flocks until 1824. On the 28th of July, 1801, Rt. Rev. Martín de Porras was elected Bishop of Linares and soon afterwards made a visitation of his diocese. In 1805 he came to Texas as far as Nacogdoches, where he was received in a splendid manner by the soldiers and people.

In Texas the Franciscan missions terminated in 1824, when the missionaries were suppressed by the Spanish government and

the Indians dispersed. Rough and turbulent frontiersmen, full of hatred for the Catholic Church, took their place.

In 1832 a last attempt was made to seek entrance again upon the Texas missions and the Bishop of Monterey sent Father Diaz (1) de Leon to Nacogdoches. But he was not to labor long, for the hand of an assassin was ready to send him to his Maker. The saintly Father de Leon felt that he was among many wolves and prepared to follow his Savior, forgiving all his enemies before he died. The following he left in writing: "*House of Mr. Prentiss Bordon.* This Sunday, November 4th, 1834, I returned to this house and as it seems to me to be the last day of my life—God knows why—I address my weak and languishing words to my beloved parishioners of Nacogdoches, bidding them from the bottom of my heart an earnest farewell. Adios, Adios. I salute them with my heart in my eyes and in my tears, especially Mr. Roberts, Lt. Col. E. Bean, etc., etc., and all and every one who believes in Jesus Christ, and let it be clear and well known from this that I beg pardon from each and all the persons whom I have offended and likewise prostrate in spirit, on the ground, I pardon, with all my heart all and every person who may have offended me, be the offense why it may. I press all, without exception, to my heart as my beloved children in the charity of

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(1) Vide Sotomayor, p. 517.

"Cuando se destruyeron las Misiones de Tejas para que entraron los empresarios extranjeros, pidieron los Gobiernos secular y eclesiástico, de la federacion y de N. Leon, al Colegio de Guadalupe, que proveyese de ministros los nuevos establecimientos. Como entre los empresarios habia algunos católicos, uno de ellos, acaso con acuerdo de varios, dirijió una comunicacion al Colegio, en idioma latino, suplicándole al Rmo. P. Comisario que no permitiera fuera ninguno de los religiosos que se pedian, porque le constaba que en varias reuniones de los empresarios no católicos, se habia tratado de declarar una oculta persecucion á los misioneros. Parece que no creyó la nota anónima en que se daba tan importante aviso, y marcharon para aquellas tierras los RR. PP. Antonio Diaz de Leon y Fr. Miguel Muro. Este último tuvo aviso de las intenciones de los extranjeros, pero el R. P. Diaz, creyendo buena fé en ellos y no cierto lo que se decia, se internó hasta Nacogdoches, á donde llegó resolviéndose á vivir en aquel desierto, llevado únicamente del celo de las almas. Hizo inmensos sacrificios para reedificar un temple arruinado . . . . Los extranjeros que, sin duda, eran protestantes, se disgustaban de ver aquel apóstol de la verdadera Iglesia. . . . . y concibieron el impio proyecto de asesinarlo Esperaron la ocasion y consiguieron su intento, quitando la vida en despoblado al V. P. Diaz de Leon, y haciendo despues correr, con sumo descaro, la especie de que el V. Mártir, se habia suicidado. Este martirio sucedio el dia 4 de Nov. de 1834. "El . P.", dice el Rdo. P. Frejes, "quaiá preveia su muerte, escribiá carta á sus fieles lena de conceptos religiosos y de expresiones las mas tiernas y fervorosas con que un Pastor puede hablar en la horá de su muerte á su rebano".

our Lord Jesus Christ; also to the Alcalde of the Ayuntamiento, Don Juan Mora, farewell, I say, farewell. Amen, Amen. This letter with like expressions of affection I address to my dear friend, Dr. Sam Santos, that he may send it to his correspondents to display my heart to all my parishioners, whom I beseech in the bowels of our Savior, Jesus Christ, to persevere firmly in keeping the law of God and the sacred obligations they contracted in baptism. And I beg him to hand this to my nephew, Santos Antonio Aviles, that he may copy it and live in the fear of the Author of his being." Fray Antonio Diaz de Leon.

He left the house and was never seen again. It is recorded that he was assassinated near the town of St. Augustine, some thirty miles southeast of Nacogdoches.

## CHAPTER III.

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### THE VENERABLE ANTONIO MARGIL DE JESUS.

Mgr. W. W. Hume, D. D.

[The following sketch is based upon the lives of P. Margil by Espinosa (his companion in Texas), Vilaplana and Ignacio Davila-Garibi, upon the Histories of Sotomayor and Tiscareño, and upon some few notes made by the writer from archives in Mexico. The writer desires to point out that the sketch is woefully deficient, for he has not at hand even the *Cronicas*; he hopes however that it may serve to direct attention to the greatest of all Texan and Mexican missionaries and he begs those who may read it to say a Hail Mary to Our Lady of Guadalupe, to whom Margil was always most devout and in whose hands he placed the keys of his College at Zacatecas, calling her its Superior, that we may soon see the triumphant beatification of him who in his humility used to call himself "*la misma nada*."] ]

The Servant of God, Antonio Margil de Jesus, was born at Valencia in Spain on August 18th, 1657, and from his earliest days gave promise of great sanctity. He entered the Franciscan Order just before he was sixteen, receiving the habit from P. José Salelles on April 22nd, 1673, in the Convent of the Holy Crown of Christ in Valencia and making his solemn profession on April 25th of the following year. His life at this time was, as always, most mortified as the following story shows. His custom was to go every night after Matins to the garden of the Convent where he made the Stations of the Cross, carrying a very heavy cross of wood; after he had finished this task he used to go to a little oratory and pray there for as long as his Director would permit. One day the Director, as a test, asked him if he used to drive away the mosquitoes whilst he was praying or if he endured them in patience. Margil replied that he would let them bite him as they would, and obeyed so literally that the next day he appeared with his face terribly swollen—and the Director, being a man of sense, put an end to this particular mortification. After his ordination he was sent to the town of Onda, where his preachings were most successful, and thence to the Convent of Denia, where he found the well-known P. Antonio Linar, who was about to leave Spain for his missionary work in the New World. Margil obtained permission to join him and sailed with him and his companions from Cadiz, arriving at Vera Cruz on



Venerable Antonio Margil de Jesus





June 5th, 1683, shortly after that port had been sacked by the pirate Lorencillo. The band of Missionaries started at once for Querétaro, preaching on the way, and reached the Convent of the Holy Cross on August 16th of the same year. Here Margil remained until March, 1684, when, in company with his beloved P. Melchor Lopez, he set out to preach the Gospel throughout the whole of Southern Mexico and what is now Central America. The difficulties of the work were prodigious, the country being unexplored, filled with wild beasts and populated by Indians, many of whom were most hostile (some being cannibals) and all of them sunk in idolatry and superstition. The Missionaries were, in general, dependent upon themselves for their support and they lived as real Apostles upon what they could find for themselves or on what the Indians gave them. Margil went through all those desert places, full of rocks and thorns and without tracks for the most part, barefoot (according to Espinosa he only rode once, shortly before the journey to Texas, and then suffered agonies, as he was troubled with a double hernia) and it was noticed after his death, that the feet which had borne him so many leagues "preaching the gospel of peace," which should have been worn and calloused, were as white and supple as those of a child. His work, especially in Guatamala, was amazingly successful and it is said that in Talamanca alone he baptized more than 40,000 Indians. In spite of his unceasing labors he found time to study the Indian languages, for which he seems to have had an astonishing facility, and made vocabularies of many of them. After thirteen years of work in Central America he was recalled to Queretaro in April, 1697, and appointed Guardian. He was again sent to Guatamala in 1701, where he founded the Missionary College of Santa Cruz, of which he was the first Superior; In 1703 he went to Nicaragua, where his main work was the spiritual conquest of Sévaro. Returning to Mexico in 1706, he founded the Missionary College at Zacatecas, placing it under the patronage of Our Lady of Guadalupe, whom he named as its Superior and before whose holy picture he placed the keys of the house. He was the Founder, First Visitor and President of this College, many of whose sons were to have a great share in the future history of Texas, among others, the well-known P. José Guerra, of whom Margil used to say: "El Padre Guerra es guerra contra el infierno."

In 1711 he attempted the thankless task of the conversion of the Indians of the Sierra of Nayarit, a work in which he failed because, as Mota Padilla says, the Indians were not only heathen, but in many cases apostates as well, and thus the more obstinate. Margil failed and to this day the conversion of Nayarit has been only partially accomplished. After the failure of this expedition,

Margil was occupied with Missions in the north of Mexico, where he founded the Hospice at Baco de Leones in Nuevo Leon, which was afterwards of such service to the Texas Missionaries.

About this time it was determined to send an expedition to Texas, the motives being partly to establish posts to provide against the dangers of a French invasion and partly, and genuinely, to send the Gospel to the Indians in North-east Texas, in which region lived "two confederacies of the great Caddoan linguistic stock, the Hasinai and the Caddo proper. The Hasinai lived on the Angelina and Upper Neches rivers, and comprised some ten or more tribes, of which the best known were the Hainai, Nacogdoche, Nabedache, Nasoni and Nadaco. They were a settled people who had been living in the same region certainly ever since the time of La Salle and probably long before. They dwelt in scattered villages, practiced agriculture to a considerable extent, and hunted buffalo on the western prairies. The Caddo, whose culture was similar, lived northeast of the Hasinai, along Red River, between Natchitoches and the region of Texarkana. Of this group the best known tribes were the Adaes, Natchitoches, Yatasi, Petit Caddo, Oadadacho, Nassonite and Nadaes. (Bolton: "Texas in the 18th Century," page 2).

Captain Domingo Ramon, who was in charge of the expedition, left Saltillo in company with St. Denis in February, 1716, the Friars who were to accompany him being the following: PP. Isidoro Espinosa, Gabriel de Vergara, Benito Sanchez, Francisco Hidalgo, Manuel Castellanos, Pedro de Mezquia, all from Queretaro; and from Zacatecas, Matias Saenz, Pedro de Mendoza, Augustin Patron and Margil. Many of these were remarkable men—Hidalgo and Saenz being of great importance in the history of Texas, Espinosa being famous for his writings, and the youngest, Augustin Patron, a Jaliscan, a man of great piety, almost equal to that of Margil himself.

The party reached San Juan Bautista in April, and there Margil fell so sick with fever that he received the last Sacraments from PP. Espinosa, who tells us that he did so with extraordinary fervor, and that he insisted that he should be left behind, the other Fathers going on with the main expedition. Happily the fever abated and by the feast of St. Anthony he was sufficiently recovered to start with two soldiers; thanks to the fact that the tracks of the main party were still open, he caught up with the rest in a short time.

Margil, with three companions, spent the remainder of 1716 in the Mission of Our Lady of Guadalupe amongst the Nacogdoches, his life there being thus described by Espinosa: "They used to recite the Office in common and had their fixed times for prayer, occupying the rest of the time in manual labor, build-

ing, sowing. . . . He treated the Indians as pleasantly and jovially as if he had been born amongst them, visiting them at all hours and putting up with their follies . . . . in fact, he nursed them as a mother would her children . . . .” In January of the following year, 1717, he established the Mission of Our Lady of Sorrows for the Ais Indians, but his design of erecting another for Yataxis was frustrated by the heavy floods of that year. In March he went to the country of the Adaes and there also established a Mission. Whilst there he used to go to the French Fort, some ten leagues away, and say Mass and administer the Sacraments. This seems to have gratified the French, for we are told that the “Vicar General of Mobile” wrote him a letter of thanks—there is unhappily no trace of this letter in Mobile or Quebec. Returning to the Mission of Los Dolores, his difficulties were increased by the death of the lay brother who was his companion, so that he was left alone in the desert that was Texas. A still greater difficulty was the unfortunate delay in the arrival of the supplies from Mexico, so that he was reduced to eating wild herbs, with a little boiled corn, and nuts. This and other troubles did not in the least perturb Margil, who writes to Espinosa in July, 1718, saying: “the Lord allows this delay for our good . . . . if God is with us in tribulation, it is not tribulation but glory . . . .” In August, 1718, he received the news that he had been appointed Guardian of Zacatecas, but as the message had been despatched at the end of 1716, and so long a time had passed he renounced the honor and went on with his work in Texas, living mostly at the Mission of Los Dolores, where he worked as usual, planting and sowing in the fields, weaving baskets and gathering nuts and fruits. The food supply remained miserably inadequate and the old man, in spite of his hard work, was compelled to live for the most part on boiled corn, with an occasional dish of beans; such vegetables as there were had to be cooked with lard made from geese or deer; at times even these wretched provisions failed, when we are told that he used to eat crows. One may imagine, however, that Margil was rather pleased than otherwise at this diet, for we know that when he returned to the Northern Missions later on and had the opportunity to feed well with the Governor, he avoided his table, and further when he was in San Antonio and within reach of reasonably decent meals, we are told by Feliciano Carbajal, who used to cook for him, that his custom was to gather wild gourds, which she cooked for him in a special pot, without any seasoning!

When in spite of the manifold difficulties the affairs of the Missions began to move a little and there were some conversions war again broke out between the French and the Spaniards. In consequence in June, 1719, the French Commandant at Natchi-

toches—who one may hope was not St. Denis, there is at least a question—at once raided the Mission of San Miguel de los Adaes, seizing all that they could lay hands on. We are told that whilst they were catching the chickens, the Friar in charge seized the opportunity, and, under cover of the noise and confusion, managed to get to his horse and escaped through the woods to Margil. All the Spaniards, with the exception of Espinosa and Margil, who remained at the Mission Purisima Concepcion, retired and even these two rejoined the main party on July 14th. Whilst they were waiting for more troops they lived in the best way they could in improvised huts, an altar being erected where the eight priests of the party used to say Mass, Margil serving all the other Fathers. In October, as the expected troops did not arrive, the whole party went to San Antonio. Whilst in San Antonio the life of the Friars was most regular, the office was recited in common, and Margil, as usual, served the Masses of all the priests. During his stay in San Antonio Margil founded the Mission of San Jose.

The Holy Week of this year was celebrated with great fervor in San Antonio; we were told that everyone went to Holy Communion on Maundy Thursday and that Margil preached a wonderful sermon at the Mandatum.

In this year the new expedition under the Marquis de Aguayo and Fernando de Almazan was organized for recovery of north-east Texas; it started from Bexar, according to Espinosa, towards the end of April, and its progress was, thanks to Margil, more like a Mission than a march, Masses being said every day, frequent sermons being given, and the "Alabado," so dear to Margil, sung every night. The missions were all triumphantly restored and rebuilt and Margil continued his labors until he was recalled to Zacatecas in 1722. He continued his Apostolate to the very end, being taken ill on his way to Mexico City, where he was to arrange a new series of missions. He died at the age of seventy, on the 6th of August, 1726, in the Convent of San Francisco in Mexico. Shortly before his death he said: "I had hoped to die in the woods amongst the wild beasts and not in this holy place; but let the will of God be done. My heart is ready." Thus he who had suffered and been humiliated throughout his life, he who used to call himself "la misma nada," even to his last breath continued the marvelous humility that is one of the notes of his life. He was buried in the Church of San Francisco, but the body was removed later to the Cathedral. In 1836 his virtues were proclaimed heroic by Pope Gregory XVI, who thus summarizes the life of him, whom we may call with the old Texans, "*our*" Father Margil: "The Venerable Antonio Margil, professed Priest of the Friars Minor Observant

of St. Francis, completely fulfilled the command of the Divine Master, when He told His Disciples, 'Go into all the world, preach the Gospel and teach all nations.' For no sooner had he ended his novitiate than he occupied himself wholly in spreading the Word of God. Being soon called to the Missions in the Indies, he gladly received the Apostolic Ministry and leaving his country, crossed the ocean. In the New World he was not content to labor only in known regions, but penetrating to the furthest and most inaccessible parts, he visited unfriendly nations, savage tribes, speaking unknown tongues, barbarous in their cruelty, overwhelmed in the darkness of ignorance, given over to witchcraft and superstitions, idolaters, everywhere preaching Christ, the true God, and traveling to teach them the commands of the Gospel and a more civilized manner of life. Trusting in God, the Venerable Antonio daily undertook the most arduous journeys, without scrip or purse or shoes; patiently suffering hunger and thirst and all manner of hardships; fearlessly enduring insults, bonds, arrows, the stake, oftentimes the danger of death, and thirsting after martyrdom, if only he might drag these wretched souls from the clutches of the devil and make them subject to Christ. Strengthened by the help of heaven, he brought many thousands of men; aforetime living like wild beasts, to religion and baptized them; destroyed the worship of false Gods, did away with superstitions, broke up idols, and built Chapels, Mission Houses and Colleges for the Propagation of the Faith in the remotest regions."

The biographies of the Venerable Servant of God are full of the accounts of miracles which he is said to have performed, but very few, if any, relate to the time that he spent in Texas. It may therefore be of interest to relate a few which are said to have happened during this period and which appear to have some authority, at least the writer found them in reliable documents.

On one occasion the Venerable Father was summoned to the house of an Indian called Tarruca, who lived near the Adae Mission, who was sick. The soldier who tells the story says that he saw the Father go and return, that Tarruca lived on the far side of an arroyo, which was in flood, that there was no means of crossing, that the two soldiers who accompanied the Father said that he crossed the arroyo without getting wet, and that this was the common talk amongst the Indians and members of the garrison.

In the year 1721 some of the buildings caught fire and, as all the roofs were of thatch, there was great fear that the whole Presidio would be burned. P. Guerra implored the Father to stop the fire, but he replied, "Brother, what have we to do with it, if it is the will of God?" P. Guerra finally induced the Father to

act and he began to pray. No sooner had he done so than the fire stopped, only the wood of the houses remaining on fire—the flames not reaching the other buildings, which were only a few feet away.

On another occasion he was preaching and had candles in his hand to illuminate the Crucifix; these set fire to the thatched roof of the Chapel and a considerable area (more than a vara) was burning; the Governor called his attention to the danger and he extinguished the fire by blowing at it.

In 1721 he was on his way to the French Fort in the month of June with a body of soldiers commanded by Don Diego Boey Quintano; at midday they reached a dry arroyo and the Commander told Margil that though there was no water they would stop there for the noon meal. The Venerable Father told him to go on a little further and he would find water; they did so and found a water-hole with enough water for all, including the horses. This hole was at the edge of the road and no one had seen it before. The next day they came back the same way and they saw no trace of the hole, and there was no sign that there had been rain for a long time.

The writer protests that in all that has been said in the above article he submits entirely to the relative Decrees of Urban VIII.

## CHAPTER IV.

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### SAN JACINTO'S GLORIOUS FIELD.

The battle of San Jacinto changed the civilization of a continent. If the proud spirit of the Texas colonists had been broken by defeat, Spanish would now be the tongue of that great territory west of the Mississippi. We present a short sketch of General Sidney Sherman written by Col. A. M. Hobbey, and published in the Galveston News under date of August 2, 1872.

#### LIFE AND TIMES OF GENERAL SIDNEY SHERMAN.

This distinguished soldier of the Texas revolution died at his residence in this city, early last night, in the 68th year of his age. He displayed great gallantry, and the splendid qualities of a patriot in the campaigns of 1836, and bore a conspicuous part in the decisive battle of San Jacinto, which established forever the independence of the struggling Republic.

If distinguished for ardent and daring spirit in the early history of the country and for unselfish ambition and sincere devotion to the general weal, he was not less pre-eminently the object of historic interest in being the last surviving field officer that participated in the closing battle of the war.

The presidents, vice-presidents, and the members of their respective cabinets, together with the commander-in-chief and the general officers of the Texas army, had been borne by loving hands to their final resting place, before the brave and honest heart of Sherman was stilled by the hand of death. For years he had lingered alone on the battlefields of Texas, partly made famous by his intrepidity and valor, resigned and patient, awaiting the summons to join the fearless brother spirits of the revolution, who have long ago laid aside the weapons of war and passed into the Kingdom of Peace.

The last few years of Sherman's life were spent in this city, and like most of the surviving heroes of the Republic, he has long withdrawn from the public gaze. Personally, they are almost entire strangers to the generation that has appeared since their day of service and distinction. But their deeds are not forgotten, and death revives the memory of their exploits, and restores them to an exalted place in the gratitude and affection of their countrymen.

The subject of this sketch was born in Marlborough, Massachusetts. His ancestors were from Wales, and settled in America in 1631. He was descended from the Hon. Roger Sherman, long the Nestor of the American Congress, and is the last male member of the Texas family of that ancient and widely-extended name. His only brother, Dana Sherman, died on the San Jacinto bay in 1839. His wife dying the same day, they were consigned to the same grave. The only son of General Sherman, a lieutenant in the Confederate army, was killed in the battle of Galveston, at his gun in the front, on the first of January, 1863.

The early life of General Sherman was devoted to mercantile pursuits. In 1831 he moved to Cincinnati, thence to Newport, Kentucky. Individually, he was the first to manufacture sheet lead west of the Alleghany Mountains, and was one of an association that first put into successful operation an establishment for the manufacture of bagging for cotton by machinery. While engaged in the active prosecution of this business, the tidings of a contest between the hardy pioneers of Texas and the troops of Mexico were heralded throughout the United States. The generous spirit of Sherman kindled with enthusiasm, and he zealously espoused a cause which, contemplated under the most favorable aspect, might well have intimidated the boldest heart. The extraordinary vigor displayed by the Mexican Dictator, Santa Anna, in his warlike career, and the military strength at his command, gave Texas little reason to hope for successful resistance, and still less to expect mercy, if defeated. Notwithstanding the few inducements offered, and the little encouragement to be derived from a calm survey of the relative strength and resources of the combatants, many undaunted spirits volunteered, generously giving their services and fortunes to a cause environed with dangers, which if unsuccessful, would terminate in imprisonment or death.

By a happy coincidence General Sherman commanded at the time a volunteer company, by commission from the Governor of Kentucky, which afforded him facilities for raising troops for the service of Texas. He organized a company of fifty men, required each volunteer to sign stringent articles of subordination before they could be enrolled. Some flinched from the energy and rigidity of the requirements, while those who signed the military compact discerned in it evidences which gave promise of a sagacious and able commander. Amid the snows of winter he established a regular camp, and enforced discipline as strict as if in the face of the enemy.

On the last day of December, 1835, he embarked on a steamer from Cincinnati. His men were well armed, handsomely uniformed, and with a full supply of munition and provisions. On



the day of departure, notwithstanding a violent snowstorm, the United States troops at Newport barracks turned out, and thousands of the citizens, of all ages and both sexes, lined the river banks, to honor the occasion, and manifest their sympathy in the heroic enterprise by enthusiastic and repeated cheers. Amid tears and touching farewells, waving flags and beating drums, the bow of the decorated vessel was turned toward the setting sun and passed down the great river with a company of brave volunteers, whose subsequent trials and triumphs form a splendid chapter in the proud history of our state.

Sherman and his company debarked at Natchitoches, Louisiana, and marched at once to Nacogdoches, in Texas, and thence to Washington, on the Brazos. There he found all confusion. The governor and lieutenant-governor were at deadly feud; the convention was not assembled; the brave Travis and his heroic band surrounded by an overwhelming force, called for aid from the beleaguered walls of the Alamo. The people were enthusiastic and determined, but without arms or organization, and no one present to instruct or lead them. Sherman paraded his company, and called upon the citizens to volunteer and march on the following day to the relief of the Alamo, after which service he declared his intention to return with his company to the United States, if the independence of Texas was not speedily declared by the convention then about to assemble.

On arriving at Gonzales, he found about two hundred citizen volunteers—a force totally insufficient to justify an attempt to break through the besieging Mexican forces, some seven thousand strong. Fourteen days were consumed in concentrating men and supplies, when General Houston arrived and assumed command. On the ensuing day the first regiment of Texas volunteers was organized and Sherman nominated for the colonelcy; this he declined in favor of General Burlison, an old citizen and tried warrior. Sherman was elected lieutenant-colonel. On the evening of the same day intelligence was received that the Alamo had fallen, and its brave defenders had been indiscriminately slaughtered. How truly grand and heroic that defense had been, is best told in that immortal sentence inscribed on the architrave of the monument constructed of the stones stained by the blood of heroes, which stands under the lofty portico of the State Capitol, that

*“Thermopylae had its messenger of defeat, but the Alamo had none.”*

The army retreated to the Brazos, where the second regiment was organized, and Sherman was elected to command it. On the Colorado, being detached from the main body of the army,

he endeavored to obtain permission to attack General Sesma, who was camped on the opposite bank of the river, on the spot where the town of Columbus now stands, and thus save Fannin and his comrades from inglorious slaughter. Sherman fell back with the retreating army, which was determined to make a last stand at the first strategic point that should be reached on the line of march.

During the retreat, Sherman displayed all the soldierly qualities which, at such a crisis, were necessary to promote enthusiasm, and preserve the army from demoralization. He was equal to every emergency. On the retreat from the Colorado he was ordered to put the army in marching order, and, by direction of the commander-in-chief, personally superintended the dangerous crossing of the Brazos. On the 20th of April, 1836, he led a squadron of cavalry in an attack upon a detachment of the enemy, that occupied a position between the hostile camps.

In the battle of the 21st he commanded the extreme left of the Texas line, and was the first to strike the enemy, shouting at the critical instant, the talismanic battle cry of "Remember Goliad and the Alamo," which was prolonged in fierce enthusiasm from left to right by the advancing line. It was a day of vengeance and retribution. The victory was overwhelming and complete, and in its consummation Sherman acted a conspicuous and splendid part. But when the perilous battle was over, he turned from the triumph to stay the tide of violence and slaughter, which, however righteously it may have overtaken the enemy, he mercifully endeavored to prevent. Happily for humanity, it not unfrequently occurs that he who leads the forlorn hope with incomparable courage and energy, carries the out-works and enters the breach, braving the terrors of explosion, turns from the hazardous enterprise when the victory is complete, unfurls the banner of mercy, and extends a generous and beneficent protection to the vanquished. Sherman possessed boldness and valor in the crisis of danger, and made humane and vigorous efforts to restrain excesses in the hour of triumph. If he felt that violence was necessary in war, mercy and moderation were not less wise and essential in establishing an enduring peace.

After remaining several months with the army in the West, and finding that the enemy did not return, he tendered his resignation, which President Burnet refused to accept, but gave him a commission as colonel in the regular service, with orders to enlist his men in the United States. When about to leave his companions in arms, the secretary of war presented him with the stand of colors which he had brought to the country, accompanied with the following communication:

REPUBLIC OF TEXAS  
War Department

August 6, 1837.

This stand of colors, presented by the ladies of Newport, Kentucky, to Captain Sidney Sherman, is the same which triumphantly waved on the memorable battle field of San Jacinto; and is by this government presented to the lady of Colonel Sidney Sherman, as a testimonial of his gallant conduct on that occasion.

A. SOMMERVILLE,

Secretary of War.

Approved:

DAVID G. BURNET, President.

Colonel Sherman's health was much impaired by exposure and fatigue in the army, and before reaching Kentucky he was seriously ill for many weeks. Notwithstanding his condition, he succeeded in sending out some troops and a quantity of clothing for those in the field, who were extremely destitute.

In January, 1838, he returned to Texas with his family, and settled upon San Jacinto Bay. In 1842 he was elected as a representative to Congress from Harris County, and was appointed chairman of the military committee. He introduced a bill providing for the election of a major general of militia, and the protection of the frontier. The bill was vetoed by President Houston, but became a law by the vote of a constitutional majority in both Houses of Congress. General Rusk was the first elected to that position. General Sherman succeeded him at the next election by the popular vote, which position he held until the annexation of Texas to the United States.

On his retirement from military service, Sherman lost none of the energies which had characterized him in the field, but displayed in the occupations of private life useful enterprise, creative talents of a valuable order.

In 1846 he conceived the idea of rebuilding the town of Harrisburg, which had been destroyed by Santa Anna in 1830. With this view he purchased a large interest in the town site, and 4000 acres of land adjoining it. He then proceeded to Boston, where he enlisted capitalists and organized a company to build a railroad from Harrisburg westward. The difficulties to contend with were neither few nor small. The country was new and but imperfectly known abroad; the population and agricultural productions were inconsiderable, and labor of every character difficult to obtain. Yet his unabated perseverance removed obstacles and success finally crowned the enterprises; the rebuild-

ing of the town and the construction of the first railroad in Texas.

The shrill whistle of the "General Sherman" was the first glad sound of the locomotive that broke upon the solitude of Texas forests, and roused to new life the slumbering energies of her hardy people. This locomotive was the first that appeared west of the Sabine, and the second west of the Mississippi—one at St. Louis introduced but a few months before. Thus the name of Sherman will not only be remembered as a chivalrous soldier, whose best years were spent in the service of Texas, but as the father of a railroad system, which has conferred inestimable blessings upon the people, but whose future benefits will be more profoundly appreciated when our population shall be quadrupled and the whole area of our extensive territory traversed by a net-work of railways.

In chronicling the events of the past few years of his life, it is but a record of successive misfortunes. In 1853 he lost a valuable sawmill by fire. Subsequently his dwelling in Harrisburg was burned, then one of the finest buildings in the state. Being homeless, he sent his family to Kentucky, and removed to the railroad office, which was shortly afterwards consumed by fire. His remaining possessions and valuable papers, which had been accumulating for thirty years, were destroyed. They were not only important to himself, but as relating to public affairs, would have been of great value to the future historian of our country.

Like most soldiers and statesmen who participated in the early struggles of the country, he derived little material benefit from its redemption.

If we turn from the public to the private life of Sherman, we find that the spirit so restless and daring in the field, was indulgent and affectionate at home. Between himself and members of his family existed a devotion singularly close and tender, and in the long years of repose that followed an active and eventful life, he found all the domestic endearments that filial affection and gratitude could bestow.

In 1830 he married Miss Cox, of Kentucky, who was distinguished for great moral worth, intellectual accomplishments and personal beauty. His wife and a son and a daughter have preceded him, but he had the gratification of seeing his four remaining daughters grow into womanhood and become honorable members of society. Assiduous and devoted, they watched the day and night by his bedside, alleviated his sufferings, cheered him by their presence, and received his last blessing and farewell.

Let Texans follow, as a last mark of respect, this patriot to his grave, and moisten, as they deserve to be, the ashes of glory with the sweet tears of gratitude. By an historical propriety,

the remains of General Sherman should rest in the same cemetery by the side of the first and last president of the Republic of Texas. They are inseparably connected in the inheritance of a common glory; and they had been friends in early life, closely bound together by public and private ties. The same grand aims had inspired their souls to hazard life and fortune in the cause of independence; to look down with disdain on temptations, aggrandizement and danger; and to perform the unselfish office of laboring zealously for the public good. The friendships which had existed in full vigor through the storms of revolution, resplendent with the virtues of manhood and courage, have been dissolved only by the hands of death. Let the dust of our illustrious pioneers and statesmen mingle with the dust of our illustrious soldiers. Together they endured the vicissitudes and turmoil of time; together let them enjoy the repose of eternity.

General Sherman was a member of St. Mary's Cathedral Parish and was buried from the Cathedral August 3, 1872, Father Chambodut celebrating the Mass.

Closely associated with Bishops Timon and Odin in the building of the first church of Galveston was Dr. N. D. Labadie, a sketch of whose life we present from the Texas Almanac. Dr. Labadie was also a veteran of San Jacinto.

*Memoirs published in Texas Almanac, 1868.*

NICHOLAS B. LABADIE, M. D.,

Galveston.

Nicholas D. Labadie was born at Windsor, Canada West, December 3, 1802. His parents were Antone Louis and Mrs. Charlotte B. Labadie. His mother was the daughter of Pierre and Charlotte Chapaton and before her marriage to Mr. Labadie, the widow of Lieut. Louis Raume.

Antone Louis Labadie was three times married and the father of thirty-three children, the youngest of whom was the subject of this memoir.

Francis Labadie, an ancestor of Dr. Labadie, was born in the diocese of Xanites, France, in 1644, and when a young man moved to Canada, where he married and permanently settled. Some of his descendants (among them the representatives from whom Dr. Labadie is immediately descended) returned to France.

An old chronicle, speaking of Pierre Descomptes Labadie, grandfather, and Antone Louis Labadie, father of Dr. Labadie, says they "settled on the western frontier at any early date and,

subsequently, in company with several members of their family, moved to Detroit, after retiring from military service, where they spent the remainder of their lives."

Dr. Labadie was reared on the frontier in Canada West; emigrated to Missouri when twenty-one years of age; studied for the Catholic priesthood at an institute at Barrens, Perry County, Mo., from 1824 to 1828; for some cause abandoned his intention to take holy orders. (He ever remained a devout communicant of the Mother Church), and about the year 1829 went to St. Louis, where he clerked in a store, read medicine, and secured his degree of M. D.; went to Fort Jessup, Louisiana, in 1830 and there divided his time between clerking in a store and attending to professional "calls" among the soldiers and civilians resident at the post; made a prospecting trip to Nacogdoches and thence to San Felipe, in Austin's colony, where he met Col. Sam'l L. Williams, who went with him to Brazoria and other points of interest; returned to Louisiana, and a month later set sail from New Orleans with a stock of medicines aboard the schooner Martha, bound for Anahuac, at the mouth of the Trinity; on reaching his destination was made post-surgeon by Col. Bradburn, who commanded the Mexican garrison (300 men) at Anahuac; also opened a store in co-partnership with Mr. Wilcox, and engaged in the general practice of his profession; not long after taking up his residence in the town, met and married Miss Mary Norment (born in Mississippi), sister of Thomas Norment (afterwards a soldier at San Jacinto); joined the Texas patriot army March 11, 1836, as a soldier in Capt. Wm. M. Logan's company, 2nd Regiment of Volunteers, on its organization at Liberty, and with the command reported to General Houston at Benson's on the Colorado on the 20th of the same month; was on a scout with a detail under Captain Karnes when the retreat to San Felipe began; rejoined the army at Groce's and was there, April 6, made surgeon of the 1st Regiment of the Regulars and placed in charge of the medicine chest by General Houston; fought in the battle of San Jacinto as a volunteer in Captain Logan's company, part of the left wing, commanded by Gen. Sidney Sherman; was ordered some days after the battle to report to General Rusk at Galveston; stopped on the way at Anahuac to see his family; found that during his absence one of his houses had been burned and the other pillaged, that his little son had died, and that his wife and remaining children were without the necessaries of life; was himself taken dangerously sick and, upon recovery, found that he had become totally deaf (his hearing was never restored); lived for a short time on Lake Charlotte, in what is now Chambers County, and in 1837 moved to Galveston, where he afterwards resided until the time of his death, March 13, 1867.

He was one of the first actual residents of the city and one of the first to engage in business there, opening a drug store at the corner of Twenty-second and Market Streets, where the Alvey building now stands.

The yellow fever epidemic took away his wife and left three little girls, the eldest six years and the youngest a babe of five months. During that and subsequent visitations, up to and including the last, that of 1867, he stood bravely at his post, "proving himself," as a writer well says, "worthy of the title bestowed on St. Luke—'Beloved Physician'."

December 9, 1840, he married Mrs. Agnes Rivera, then living at Galveston, a daughter of John and Mrs. Jennet Harkness. Only one child was born of this union, Joseph. His second wife died in 1843. He afterwards married a third time, but without issue. The following children, born of his first marriage, lived to maturity: Sarah, wife of Solomon Wallis; Charlotte L., and Cecelia.

Dr. Labadie established a line of sailing vessels that ran in early days between Pensacola, Florida, and Galveston, and brought much of the lumber used in building the first business houses and residences on the island; built the wharf at the end of Twenty-second Street that still bears his name; built the first marine ways; purchased lots in the new town and erected substantial buildings; contributed liberally to the construction of the first Catholic Church in the city; was one of the first to subscribe to the building of the Charity Hospital, erected after the war between the States, and in every way that lay in his power contributed to the welfare and building up of the city.

During the war (being too old for active field duty) he was appointed a member of the medical examining board of the 1st Brigade, Texas state troops, and served as such until the close of hostilities.

A few years before his death Dr. Labadie published the following account of Santa Anna's being brought into the Texas camp and the interview with General Houston: it differs materially from that so long given currency by writers of Texas history:

"While I was engaged in attending the wounded Mexican prisoners, a Mr. Sylvester rode up to the prison-square with a prisoner, who refused to enter. I was called upon to interpret, as neither the sentinel nor Mr. Sylvester could speak Spanish. I told him that this was the place where all prisoners were kept. He replied, 'I want to see General Houston. Is he in camp?' 'Yes,' I replied, 'Mr. Sylvester, take this man to yonder oak tree, where General Houston lies.' As they were departing, the prisoner whose wounds I was dressing, a Mexican lieutenant,

whispered to me, 'Es el presidente' (He is the president). I at once folded my instruments and followed after them, and met Colonel Hockley calling me to come quickly, as I was wanted. I found General Houston lying on his back on the ground under the oak tree (he was wounded); and on his left the prisoner was sitting on a chest. He politely returned my salute, and I said to him in Spanish, pointing: 'This is General Houston. Do you want anything of him?' He replied, 'Tell General Houston that General Santa Anna stands before him a prisoner.' General Houston, hearing this interpreted, appeared much surprised and turning on his left side, said: 'General Santa Anna, in what condition do you surrender yourself?' 'As a prisoner of war,' said he, and continuing: 'Whilst I was in the camino royal—the public highway—I met two of your soldiers, to whom I surrendered myself a prisoner of war.' 'Well,' said Houston, 'tell Santa Anna that, so long as he shall remain in the boundaries I shall allot him, I will be responsible for his life.' Upon hearing this, Santa Anna's countenance brightened. He said: 'Tell General Houston I am tired of blood and war and have seen enough of this country to know that the two people cannot live under the same laws, and I am willing to treat with him as to the boundaries of the two countries.' In reply General Houston said: 'Tell him that I cannot treat with him, but that the Cabinet that is in Galveston will make a treaty with him.' Here the crowd pressing against us, interfered with the conversation and the guard had to force them back. Colonel Hockley appearing with young Zavala to serve as interpreter, I returned to my wounded, who had been taken across the bayou to the Zavala place, which was thereafter used as a hospital."

As we learn from the letter written by the Propaganda to Bishop Blanc, President Sam Houston was favorably disposed to the Catholic Church, and when Father Timon visited Austin in 1840 as Vice-Apostolic of Texas he carried a letter from Cardinal Fransoni to President Mirabeau B. Lamar which was accepted as the recognition by the Pope of the independence of Texas.

General Sam Houston was always favorably disposed to the Catholic Church and is traditionally credited with having been baptized. The deposit of faith was not lost, for two of his grandchildren are most devout communicants at our Seminary Chapel.





BISHOP JOHN TIMON, C. M.  
*Prefect Apostolic of Texas, 1840.*



## CHAPTER V.

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### THE AWAKENING BY THE LAZARISTS.

The last Franciscan had departed from the Missions of East Texas, and the people met at Nacogdoches under the guidance of an old beadle for the recitation of prayers and the teaching of Catechism. Texas had severed the civil bonds of Mexico and had been recognized as an independent Republic. In some form news of the sad condition of religion in Texas reached the Sacred Congregation of the Propaganda in Rome and with that tender solicitude for souls that has ever characterized the Holy See, the following letter was sent to Rt. Rev. Anthony Blanc, Bishop of New Orleans.

Illustrious and Reverend Sir:

It has been made known to the Sacred Congregation that, in the whole province of Texas, no Catholic priest is to be found, that there is a great multitude of Catholics, dwelling there, eagerly solicitous for religion, and that the President of the Republic shows himself to be benevolently disposed to the Catholic faith. I have judged it proper to write to you this letter that I might commend this serious matter to you, and to say that you will do a thing most pleasing to the Sacred Congregation, if without any delay you send some priests to the aforesaid Province. When afterwards the Sacred Congregation shall have received a true relation of conditions, from the priests whom you shall have sent, then the Apostolic See will determine what is best for procuring of the permanent good of religion. Asking God etc.

Sacred Congregation of the Propagation of the Faith,

16 January 1838.

J. Ph. Card. Fransoni

Prefect.

*Illme et Rme Dne.*

*S. Congrii relatum est in tota Provincia Texas nullum Sacerdotem Catholicum reperri, magnam autem Catholicorum multitudinem in ea commorantem Religionis esse valde studiosam ipsumque Provincie Presidem Catholicae Religioni se in primis benevolum demonstrare. Scribendam igitur Ampli. Tue hanc epistolam iudicari, ut Tibi commendarem rei gravitatem, Ti-*

*bique significarem Te rem gratissimam S. Congrii. esse facturum, si sine mora aliquos ad memoratam Provincias Sacerdotes mittas. Postquam vero S. Congr. relationem rerum Religionem in ea Provincia respicientium sua tempore acceperit a Sacerdotibus, quos miseris, tunc Sedes Aplica decernet quae ad Religionis bonum stabili ratione ibi procuranda magis opportuna videbuntur. Precor Deum, ut Amplem. Tuam diu sospitem et felicem seruet.*

*Amplitudini Tuae*

*Romae ex actibus S. Cong. de Prop. Fide 16 Ianrii 1838.  
iii frater studiossimus*

*P. Ph. Card, Fransoni Praef.*

*Rdo. P. Dno. Antonio Blanc*

*Epo. Noxae Aureliae.*

On the 25th of November 1838 Bishop Blanc made known to the Cardinal Prefect his determination to send Father Timon, Superior of the Lazarists to Texas to make an investigation and on the 22nd of February 1839 Cardinal Fransoni asked him to do nothing without consulting Monsignor Rosati, Bishop of St. Louis.

*Illmo e Rmo Signore.*

*In replica alla lettera da V. S. scrittami in data 25 di Novembre mi credo tenuto a parteciparle che circa la spedizione al Texas ch' Ella penserebbe di fare del Signore Timon Superiore dei Lazzaristi in codeste parti, tale spedizione non la faccia se non dopo ottenuto il consenso e beneplacito di Mgr Rosati Vescovo di St. Louis. Sicuro che V. S. di buon grado si conformera a questa mia comunicazione, prego il Signore che lungamente La conservi: e La prosperi.*

*Di V. S. Roma dalla Propaganda 22 Febbrajo 1839.*

*Come Fratello affmo.*

*G. J. Card. Fransoni Praef.*

*Mgr Antonio Blanc*

*Vescovo di Nuova Orleans.*

But Bishop Blanc had evidently acted at once and in November, 1838, Father Timon and Father Lleberia, C. M., made arrangements to visit Texas and left New Orleans on Christmas Eve. Their story is best told by their own letters:

Letter to Father Nozo, Superior General, C. M. Annales de la Propagation de la Foi. Tome XII Janvier 1840 No. LXVIII. The text of this letter is incomplete; the complete text is found in the following letter;

My dear Superior :

For some years, Texas, an obscure province of Mexico, was, so to say, neither known nor inhabited; there was known only the City of San Antonio, founded in 1698; Bahia, built in 1716, also called Goliad; Nacogdoches, founded in 1732, and a little later Victoria and Refugio, constructed by the Mexicans. Aside from these villages which were not much, Texas was nothing but a vast desert overrun by savages. About the year 1820 Mr. Austin, an American of the United States, demanded and obtained permission to found there a colony of his compatriots, and the Mexicans accorded him ample privilege to encourage an enterprise that they deemed useful. A little afterwards Mexico declared its independence from Spain and the United States recognized that independence in 1823. The same year the Emperor Augustine Iturbide published a law according great privileges to the inhabitants of Texas. His intention was to favor immigration into that country and to increase the population. In 1824 Mexico adopted a federal constitution formed after that of the United States, and, in consequence the provinces of Texas and Coahuila formed one of the states of the new federation. As a result a great number of Americans passed into Texas and settled there.

In 1832 they wished to change the form of government and Texas opposed with very earnest resistance; but soon General Santa-Anna succeeded in founding a *Central Republic* upon the ruins of the Federal Republic. The Texans renewed their objections and demanded the Constitution of 1824. Finally seeing their views rejected, they separated from Mexico. Then Santa Anna turned his armies against them. This was in 1836. He failed in his enterprise, was defeated and made prisoner.

The population of Texas at this time is about two hundred thousand, and it is increasing daily in a wonderful manner. As the area of the State is 70,000 square leagues, there is a vast quantity of land that lies uncultivated, and the land is very fertile. In this vast extended state there are now only two Mexican priests, and their conduct unfortunately is not irreproachable. They live at San Antonio, a city of 1,500 Catholic Mexicans, 50 Catholic Americans and about one hundred Protestants. That city has a beautiful Church, which could not be built today for 750,000 francs, but it has been damaged by fire, and more by the carelessness of those who have left it in a state of uncleanness positively revolting. The faith is still alive. The Church possesses considerable property, and the country round about is the most beautiful and the most fertile of all Texas, in fact of all America. The climate also is very healthful. About three leagues from San Antonio is Goliad. That city, sufficiently populated

before the war, is now reduced to 15 or 20 families, the greater part Mexicans. It was in the Church at Goliad that were placed, as a secure location, all the vestments, chalices, etc., of the Churches round about, but nothing was saved; all were lost in the war, the walls of the Church alone remain.

At ten leagues to the southwest of Goliad is found the city, or rather the village of Refugio, which has for its whole population forty Irish Catholic families. One sees that the Church here also suffered much from the war, but that it will be easy to restore it anew. It possesses sufficient land to support it and a little revenue assured by the Mexican laws. Four square leagues of land are set aside to sustain the establishment built for the instruction of youth. They desire to effect the conveyance of this immense property into the hands of a Catholic institution. They have reason to believe that the Government of Texas will consent thereto.

Four leagues from Refugio is San Patricio on the Nueces River. There existed a Church and a hall but the war destroyed everything. There is not an inhabitant left.

Ten leagues to the east of Goliad is situated *Victoria*. The population is largely Irish; there are about two hundred Catholics and thirty or forty Protestants. There is a frame Church fifty feet in length and twenty wide, and also two bells, according to the custom long established every property holder of the city gives two and a half francs to the priest who serves the Church.

To the east of Victoria and as far as the Colorado River, and to the south to the Gulf of Mexico, there are scattered Catholics but few in number.

The Texans claim as the borders of their state, on the west the Rio Bravo or Rio Grande. The country between the Rio Grande, the Colorado and the Gulf is magnificent. It is never cold in the winter and the heat of the summer is tempered by the breeze that blows from the sea. But the fear of being attacked by the Mexicans or by the savages, causes this country to be lightly populated. As soon as effective means are obtained to repulse the attack of these enemies, there will certainly be a large population.

The Senators of San Antonio wish to ask from the government a piece of land of about four square leagues for a Catholic college. They believe that it will be easy to obtain if they can secure Catholic priests to take charge of the establishment. A college at San Antonio would be of immense good. As the site is the most healthy in all America and there would be a great number of pupils and no difficulty in attracting students from Mexico. I desire very much to occupy myself soon with this work, which would be a great resource for the Mission.

Houston is the Capital of the new Republic. About two years

ago there was not a trace of a house where it now stands nor for two leagues round about, and now there are five thousand people, of whom three hundred are Catholics. We arrived in this city on the 3rd of January, in bad weather. I searched for some time to find a place to lodge. Congress was in session and the town was crowded and every place filled.

I had no letter of introduction to anyone and everybody to whom I applied seemed to be afraid of priests and ashamed to acknowledge that they were Catholics. We found ourselves from a human standpoint, sufficiently sad, and without any resources except the Providence of God to which we confided ourselves and it did not fail us. There was on board the vessel which brought us from New Orleans, a poor Irish woman to whom I had been able to render some service. She acted in our behalf and so disposed a Protestant lady with whom she had relation that she gave us a little room, miserable and apart from her home. That room was so located that it facilitated our contact with influential persons. We erected an altar, and the following day, the Octave of St. John, the Evangelist, we said Holy Mass in the place, where without doubt the Holy Sacrifice was offered for the first time in Houston. The same day I had the pleasure of meeting a senator and two members of Congress. They gave us their confidence on learning who we were and what the purpose of our trip was. They put themselves at our service to furnish all the information that we might desire. It was through them that we were able to meet all the important personages of the Republic. Things went so well that I was invited to preach the following Sunday in the Capitol in presence of the representatives of the State. There was a great concourse of people, and even four Protestant ministers. After the sermon Mr. Burnet, the Vice-President of the Republic, made known his desire to see me and invited me to visit him. Many senators and other persons of distinction came to offer their services with every evidence of earnest good will. In consequence nobody was ashamed to acknowledge that he was a Catholic, and I saw with consolation that there were many sheep in Houston who belonged to the sheepfold of the Savior. Many came to look us up and we counseled together to obtain a small piece of ground and sufficient means to build a Catholic church. Everyone worked zealously and they gave us the assurance that it would be soon accomplished. It will be the first religious edifice built in Houston.

There are a great number of Protestant ministers in this town, but their ministry is sterile. They have not as yet succeeded in building any church. Some of them who assisted at my instruction, heard the development of Catholic dogmas. They have not ventured a criticism of the truths I preached, either at the Capitol or in the assemblies of their own co-religionists. It is true that

I tried on that occasion to imitate St. Francis de Sales and to start controversy without seeming to go too far. Every day we had some people at Mass, and on Sunday a great number. I heard seven confessions, the first fruits of our Mission to Texas.

I was introduced to General Houston, the ex-President of the Republic. He invited me to lunch with him, and did not hesitate to start a conversation on religion, with arguments extremely honest. He confided to me all his difficulties and appeared satisfied with my explanations, and as I had to take my departure soon, and time was lacking to treat the grave questions on which he desired light, he permitted me to send him some books which may carry conviction to his soul. I see clearly that there is in the hearts of a great many a well-defined penchant for the Catholic religion, and that much good can be done here. I have found nevertheless among some hostile feelings. The Protestants of the United States, and in particular the Presbyterians, are making incredible efforts to establish their sect; to one of their ministers they have just sent twelve thousand five hundred francs, and he is to receive a like sum every year. This minister is securing some aid in the state also, so that he is being made rich but is not making spiritual conquests. The gentlemen have made many attempts to claim lands belonging to the Catholic Church. At Nacogdoches they attempted to build a church on ground belonging to the Catholic Church. Although the Constitution declares that all religions are equally protected by the law, and forbids favoritism to any one, I see nevertheless by the power accorded since the revolution to the municipalities of the old towns, that there is danger of our lands being declared public property if respectable priests are not here to defend the rights of Catholicity.

In the county of Nacogdoches there are about six hundred Catholics, half of whom are Mexicans. There is no priest, an old beadle recites the prayers on Sunday, not in a church but in the house of a Catholic Mexican. To the southeast of the town there are still a few Catholics but scattered over a great extent of territory. Colonel Sublett, a very rich and influential man, lives near San Augustine. He came to Houston to visit me. He showed his zeal for religion and asked me to come and visit that section and lodge with him. M. Robert, who was a member of the convention which proclaimed the independence of Texas, who exercises great influence in that section, came to visit me and expressed the same sentiments. These two responsible gentlemen have joined General Houston and have commenced near the mouth of the Sabine River a new town, which will soon be of considerable size and flourishing. They have asked me to send a priest who may visit that town from time to time, and they have promised to give the land for the building of a church, which they will construct at their own expense. To the east of the Sabine



and in the State of Louisiana there are found some Catholic families, whose total will amount to a hundred souls.

So you see, my dear Superior, that the needs are extreme. The priests who come to Texas ought to be closely observed and carefully selected. Their conduct ought to be edifying, in order to repair scandals and to gain public confidence. Moreover, one finds here a great number of strong men. The Protestant ministers are more capable than those of the United States. The need then will be for learned priests, capable of doing honor to religion and endowed with a particular tact to defend the Catholic faith without wounding the susceptibilities of their adversaries.

After taking counsel with our friends, we are returning as soon as possible to New Orleans, in order to withdraw the faculties of the unfortunate priest of San Antonio. It will be necessary to send missionaries fortified with very regular and very authentic powers in order to avoid a schism. At once we shall send evangelical workers to Matagorda, to Victoria and to Refugio. In two or three months the churches at Houston and Galveston will be built. It will be necessary to put priests there, who cannot fail to accomplish much good. I await for your instructions and orders, but I await them impatiently.

In two or three years the Church in Texas can pay its own way, but at this moment it is important to organize, and we cannot do so without great expense. Everything is very dear. Immigration is so heavy that all the necessities are high priced, production not being in proportion to consumption. It will not be so in two years. But now is the time to act or otherwise the Protestants will precede us.

P. S.—New Orleans, Jan. 14.—We arrived today at New Orleans. I awaited my return to mail this letter. I am sending back at once to Donaldsonville Father Lleberia, who accompanied me to Texas, and who was very useful on the trip. I will stay here to give a retreat at the Hospital.

With the homage of my respect, I have the honor to be, etc.

TIMON, Priest of the Mission.

The letter which precedes is not a complete copy. The original contains much matter which the Editor of *The Annals of the Propagation of the Faith* saw fit to suppress. Nothing of importance was omitted, but those anxious to read the entire letter can find it in "*The Annals of the Congregation of the Mission*," Vol. V, pp. 89-108.

The letter of his traveling companion, Father Lleberia, supplies the voids which the humility of Father Timon caused him to pass over in silence.

New Orleans, July 15, 1839.

To Father Etienne, Procur. Genl. C. M.  
Paris.

My dear Confrere :

It is some time since I have taken up with you our dear mission of America. I have a beautiful occasion to do so today. I have just returned from a very interesting trip to Texas with Father Timon. He will give the particulars of the journey no doubt, but he will omit the details concerning himself of which his modesty will not permit him to speak. That is the reason that I take it up with you, at the risk of repeating what you already know.

I was sent to Assumption, LaFourche, soon after my arrival in America. . . . . I was occupied there in the work of the ministry when I was informed that I had been designated to accompany Father Timon in his visitation of Texas. . . . . I arrived at New Orleans Christmas Eve and went to the Cathedral. After Mass, I went to the Bishop's House, where I met Father Timon, who told me that it was necessary to leave for Texas at once. It was painful to pass Christmas Day at sea, but it was impossible to do otherwise; the steamboat sailed that day. We went aboard at ten in the morning and arrived in Galveston the 26th at nine in the evening. We waited until morning to go ashore and we could find no lodging except at a pretty poor hotel. Happily we remained there only a few hours. Providence reserved for us better hospitality in the home of one of the citizens, where we erected an altar to celebrate the sacred mysteries. Father Timon went from door to door to see if he could find any Catholics in the city. He met some, but they were such only in name. However, they yielded to the impress of his zeal and he had soon gained the hearts of a number of the faithful and heretics. The following Sunday he gave Holy Communion to those who had been to confession. I was appointed to say the ten o'clock Mass. Many people were present and Protestants were not lacking. Father Timon told me to sit down after the gospel, as he wished to say a few words to the people. Those few lasted for three-quarters of an hour, during which the attendants listened with attention and extraordinary recollection. After the Mass he said prayers and invited those present to return in the afternoon for an instruction upon the truths of religion. They came back at the hour indicated but in a much larger number than in the morning. He commenced his discourse at two o'clock and did not finish until five, and the people were so touched that some expressed regret that he had finished too soon. Many Protestants were moved, among others the American consul, whom I observed during the sermon, and who wished immediately afterward to meet Father Timon and confer with him. He avowed to me

that he understood now the truth of the Catholic religion. "I can not any longer resist the force of the truth and I am ready to embrace it, when I shall be sufficiently instructed." He offered us his services and even lodging in his house. His wife shares his sentiments and many others are well disposed so that the day a church is built in Galveston, the city will be Catholic. Father Timon thinks as I do, and put himself in touch with prominent men of the city, to seek the means of building a church. He inspired such confidence in them that they adopted the plan proposed and have started out to accomplish it. In a few months the church will be finished. It will be one hundred and fifty feet long and one hundred and twenty in width. Father Timon has decided nothing yet regarding divine services. I must avow that when I saw the happy dispositions of all hearts that I cried out interiorily, "O! Lord; what a beautiful and vast field there is here presented for the zeal of the Children of St. Vincent!"

Only a few days before the Protestant ministers asked permission to build in the city a temple which would serve for the exercise of all religions. They did not obtain it, and here we are asking that a church be built and consecrated to the Catholic religion alone to the exclusion of all other beliefs, and we have been able to obtain our desires.

We remained at Galveston only five days, during which we had the happiness to gain some souls to Christ. We went at once to Houston. That city, which is in existence only twenty months, is the first city of the Republic, because it is the seat of government and of the two houses, the Senate and the House of Representatives. We arrived there at second of January at six o'clock in the morning. Father Timon had the pleasure of meeting there a Representative whom he knew, and soon he was put in touch with many other distinguished men. They asked him to preach the following Sunday at the Capitol, which was filled with a crowd eager to hear him. He began at half-past three and spoke until five, and they listened with great attention. He was surrounded, after his sermon, by a great number of the Senators and Deputies, who expressed their satisfaction and asked him to preach again, if his stay in Houston could be prolonged. His sermon was transcribed by many for insertion in the public prints. From that moment, his friend, the Representative, stayed with us and tried to do everything possible for his entertainment. There was no longer question of human respect. The Catholics made open confession of their faith and were respected. Many Protestants indicated their respect for our faith. One of them said to me, "I am a Protestant, but nevertheless I wish to see a Catholic church here. I have no hesitancy in saying that I admire your Church and many others would be disposed to embrace the Cath-

olic faith, if we had here a man like your Father Superior. Ask him to stay with us."

As at Galveston, Father at once opened a subscription to build a church, which was covered with numerous signatures. The work has commenced and in a few months it will be finished.

The best people in the city have asked us to visit them. We have been compelled to offer excuses because of our work in visiting the sick and hearing confessions.

I do not know whether I shall be of the number of those who are destined to work in Texas, but I am at the disposition of Divine Providence.

In the love of our Savior,

LLEBERIA, Priest of the Mission.

From a letter of Bishop Blanc to Fr. Jeanjean, May 27, 1839, we learn that two other Lazarists had visited Texas:

. . . . "M. Paquin et M. Chandy viennent d'arriver d'une visite au Texas. Ils l'ont parcouru a entier, presque, et sont enchantes de la perspective pour l'avenir de la religion dans ce pays, mais il ne faute perdre de temps". . . . .

"Mr. Paquin and Mr. Chandy have just arrived from a visit to Texas. They have gone through the whole state and are enchanted with the prospects for the future of religion in that country, but no time is to be lost."

## CHAPTER VI.

### BISHOP ODIN'S DIARY.

We present only the high lights. We regret that space forbids the printing of Bishop Odin's diary in its entirety. We are indebted to Monsignor W. W. Hume of New Orleans for our copy. It tells a story of wonderful travel, intense zeal and self-sacrifice "wrought with labor and travail night and day" (II Thess. III 8), so that like Timothy of Paul, we know his "doctrine, manner of life, purpose, faith, long-suffering, charity, patience." (II Tim. III 10).

May 2d, 1840. I left St. Mary's Seminary, Perry County, Mo., for Texas. Went with Mr. Dortrelmine to Cape Girardeau. (Headache.)

7th. That day will never be forgotten by the inhabitants of Natchez. Between 2 and 3 p. m. a dreadful hurricane swept off almost all the houses; great many lives lost; sight frightful; trees torn down; S. B. Prairie all torn into pieces; S. B. Hind sunk; great many flat boats destroyed; people drowned; young Emanuel Blanc, from St. Louis University, killed. Rainy day and hail storm. Our escape from the hurricane was certainly miraculous, as we were within a short distance from the region of it, and would have been in it had we not stopped for a few moments. The Mississippi overflowing from the mouth of the Ohio down to Pointe Coupee. I saw Mr. Brozier at Natchez.

July 1st, 1840. I embarked on schooner Henry, master, Edward Auld, for Linnville, Texas.

2nd. At 9 o'clock we left the balize. Calm during the day.

8th. We saw land and entered the pass, Cavallo, anchored for a moment at the Custom House, where the brig Sam Houston laid at anchor, and then continued as far as Indian, where we remained aground until the 11th.

12th. We arrived in the evening at the port of Linnville.

13th. Went ashore and met Messrs. James Fulkerson and Renfro. Judge Hayes, a Catholic, Mr. Ewing and his sister who was raised at Nazareth, Ky. Put up at Mr. Lanes and went and saw Mr. Watts, who was to be married on the following Saturday, to Miss Ewing. There are at Linnville about 12 houses.

16th. I went to Victoria in company with Col. McDonald,

a Catholic. Put up at Mr. Linn's. There are about 24 Catholic families at this place; 40 more reside at Don Carlo's ranch, 18 miles from Victoria; 5 on Coletto, 9 miles, and 7 Mexicans and 2 Irish families at Goliad, on the San Antonio, 30 miles from Victoria.

21st. We started for San Antonio, leaving Fr. Estany, Pastor of Victoria and of all the neighboring places. That evening we stopped on the Coletto, a small creek.

23rd. We visited in the morning La Abaia, or Goliad, a town built in the year or about 1715. There was at first a plain church with a common roof, La Abaia was very much injured in 1835 and it was almost completely destroyed in 1836, in the month of March. The population was then 1,500 souls. There was an old fortification around the church. The patron of the church is Our Lady of Loretto. There are only seven Mexican, two Irish and two American families living in Goliad. Goliad stands on a beautiful eminence on the banks of the San Antonio river. The prairies around are vast and fertile. From a distance the traveler is struck by the view of the few buildings still standing, and imagines himself approaching one of the ancient cities of Italy. It was first called La Abaia, on account of its being near or dependent on the Abbey of St. Bernard, or Copano, about fifteen leagues distant from it. It has taken the name of Goliad on account of a request made by a man named Raphael Manchiola, a celebrated man who lived at the old place and was a representative for the place in the year 1829. Near Goliad, on the opposite side of the San Antonio river, stands an old ruined church, known by the name of the Mission of Espiritu Santo. It was erected by the King of Spain for the Indian mission and was under the care of the religious of Guadalupe. It was destroyed in the year 1814 by order of the King of Spain. Five miles west of Goliad there are likewise the ruins of a church and convent called Mission Rosario. The Mission Del Refugio is 8 leagues distant from Goliad.

30th. We arrived at San Antonio early in the morning and took our lodging in a house of Mr. Cassiano. Visited Fr. Valdez and later in the evening went to see Father Garza.

August 6th. I went to receive from Mr. De la Garza some silver vessels belonging to the church. The same day the old father was arrested and conducted under escort to Austin, on account of a letter he had written to General Aristo to inform him of movements of the Federals.

11th. Mr. Calvo carried, publicly, the Blessed Sacrament to a sick man. The ceremony was attended by a large concourse of people. It had not been witnessed for fourteen years. The old people were shedding tears of joy.

15th. High mass and Spanish instructions at 12 o'clock. Great confusion in town; it was rumored that the Indians had attacked San Bartolo rancho; it was contradicted. On the same day there was a meeting of trustees for repairing the church to which I was invited. I asked of Mr. Smith if there was any order from the civil authority to ring the bells for Protestant burials, horse races, cock fights, etc., etc., and he told me not, and when informed that it was contrary to our rules he advised me to pursue from now on the course I would have to adopt afterwards. They gave me also permission of using the silver plate for repairs of the sanctuary.

16th. I preached in English to a small congregation. That same day, at 8 p. m. died Col. Henry W. Karnes, a man of great worth, regretted by all; he fought in many battles.

17th. Received a letter from Father Estany informing me that the Indians had robbed him of everything. I wrote back to him. In the evening Mr. Iffiard came to ask permission to ring the bells for Mr. Karnes' burial; I told him it was impossible.

18th. Burial of Colonel Karnes. Mr. Dwyer came again to ask permission to ring bells; I told him it was impossible. Great displeasure among some Americans. A doctor and a lawyer went to the steeple to ring; I said nothing. They had in the evening a meeting, but could get only nine persons to attend.

19th. At the instigation of John W. Smith they tried to get up among the Mexicans a list in favor of Father Garza, to restore him to his office, but they failed in the attempt.

20th. They brought me a copy of the resolutions drafted at the soi-distant public meeting, to which I replied on the spot. I wrote to Fr. Timon.

Oct. 13th. Mr. Flores, in the evening of yesterday, after his night's devotions, was reflecting on the number of people killed since the 1st of January, 1840, till the 12th of October of the same year. He recollected that thirty-five Mexican natives of San Antonio had been killed by the Comanches, three more were supposed to have perished likewise under their blows; fourteen Americans were also dispatched to their graves in that space of time by the same foe.

Nov. 10th, 1840. I visited Mr. Flores' rancho, on the bank of the Guadalupe. Great many people living at the rancho. We crossed the Guadalupe and visited Seguin, a small town laid out in the early part of 1838 and composed of about fifteen scattered houses. The location is handsome, but unimproved. We had a very heavy rain during the greater part of the day. We encamped at night near Mr. Wime's house, about nine miles from Gonzales. Heavy rain during the night.

11th. We crossed the San Mark, a very rapid and beautiful stream that empties into the Guadalupe about half a mile from Gonzales. Passed through Gonzales at 12 o'clock. This town was laid out in the year 1826 by James Kerr, agent of Dewitt Colony, the 5th of January, 1826. The first inhabitant was Mr. James Kerr. On the 2nd day of July, 1826, it was destroyed by the Indians, containing then about 14 inhabitants. In the fall of 1827 it was re-peopled again. Mr Kerr gave it the name of Gonzales, from the Governor of the Province. It was altogether inhabited by Americans. In the year 1836 it contained about 30 houses and on hearing of the fall of the Alamo the Americans burnt it down. It is now a town of about 25 houses. Seems to be growing. We encamped on the bank of the Guadalupe near Mrs. McCoy's house. Heavy white frost.

13th. 23 miles from Victoria I met Mr. Patrick Dullen, a Catholic from Missouri. Traversed very extensive prairies. Large pecans grow on the bank of the Guadalupe. Early in the morning we arrived at Victoria. I spent my time with Fr. Estany; found him quite thin, he has been sick during all the fall. They are repairing the church. Victoria was first settled in the year 1824 by Martino DeLeon and contained about 113 families, all Mexicans except Mr. Linn's family. The place was under the jurisdiction of Father Valdez, Parish Priest of Labahia, but he sent down occasionally Padre Miguel Muro, a religious of Guadalupe who resided at the Mission of Refugio with Padre Diaz; both excellent men. Padre Muro left in 1833 for Zacatecas. Fr. Diaz was sent to Nacogdoches at about the years 1829 or 30 and was killed in 1834 on the Trinity River. At Victoria we heard of the success obtained by Col. John H. Moore against the Comanches. Accompanied by 120 men and a good number of Lepans, he went up to the head waters of the Colorado about 300 miles above Austin, met a village, killed 48 in the battle ground and 88 more were killed in the water or drowned. They took 30 prisoners 6 of whom escaped from them. They took also 400 head of horses and mules. I heard also of the return of Major Howard at San Antonio on the evening of the day we left; he had no success.

Nov. 29th, 1840. I arrived at Austin and put up at Mr. Thompson's.

Nov. 30th. I visited Mr. DeSaligny, who invited me to his house. I assisted at the discussions of Congress.

1st of Dec., 1840. I received from Mr. DeSaligny two or three acres of land for a church and convent and put up with him. I sent my horse and mule to Mr. Smith's.

2nd. I visited some few Catholic families and Hon. Mr. Myrne.



3rd. I assisted at the debate of Congress.

4th. I bought 2 lots for the sum of \$280 Texas money.

5th. A great dinner at Mr. DeSaligny, at which assisted General Sam Houston and many members of Congress.

9th. I bought six lots, 7, 8, 9, 10, 11 and 12 in block 28 facing Cedar, Labacia and Colorado Streets for the sum of \$366. I visited Mr. Bonnell, editor of "The Texas Sentinel."

10th. Yesterday in the evening there arrived an express from San Antonio. That Col. Seguin had joined the Centralists and that many of the people of San Antonio were leaving the country. Great excitement at Austin. This day I bought again lot No. 4 in block 28 for the sum of \$40.

11th. Opened a subscription for building a church at Austin and received my patent for 2 lots Nos. 3 and 4 in block 62. The church at Austin is to be under the invocation of St. Louis. I became acquainted with Mr. Hill, a particular friend of Mr. DeSaligny, who lives on the road to LaGrange, 50 miles below Austin.

14th. I saw in a Galveston paper the arrival there of Revs Timon and Stehle. I began to write to Cardinal Fransoni.

16th. I wrote to Cardinal Fransoni. We had dinner with General Sam Houston and General Harrison.

21st. I gave my petition to Col. Porter to be presented to the house. In the morning it was read in the house and referred to a select committee. At 12 o'clock Mr. Byrne and Dr. Miller were appointed to come and communicate to me that I had been designated to act as chaplain for the Senate. I accepted. I wrote to Mr. DeSaligny. We prepared an altar. In the evening, Frs. Timon and Stehle arrived in Austin.

25th. I celebrated 3 masses. Rev. Timon preached twice, 57 assisted in the morning and some few in the evening.

28th. We celebrated mass. My petition that had been referred to a select committee was brought before the house and referred to the committee of the State of the Republic. In the evening a great dinner given to the Vice-President.

29th. We celebrated mass and took away our chapel. The committee of the State of the Republic reported favorably on my bill.

30th. Very cold weather. Rain and sleet. My bill came before the house at the request of Col. Mayfield. Messrs. VanZandt, Mayfield, Porter and Houston spoke in favor.

At the request of Mr. VanNess the church of the "Alamo" was struck out of the bill. Mr. Blow wanted to reserve also the church of the "Conception," but was not supported. The bill passed by 30 yeas and 4 nays.

31st. My bill was carried to the Senate. General Houston wanted to put a substitute to reclaim the church of the "Alamo." We started from Austin and rode down to Mr. Alex Vanhamin's.

Jan. 1st, 1841. We celebrated mass at Mr. Vanhamin's. Father Timon made a short instruction. We started for Bastrop and arrived early in the evening; put up at Mr. Doyle's.

2nd. Father Timon preached in evening in the Court House in Bastrop. In the morning we celebrated mass in Mr. O'Connell's house.

3rd. We celebrated mass. Father Timon preached in the morning on the "Real Presence," and in the evening on the various points of our doctrine: "Existence on the Trinity, Purgatory, and Confession." Great concourse.

4th. We celebrated mass and started for Houston. We put up at night at Mr. Miller's, a Presbyterian preacher. Long discussion on religion.

6th. We arrived at San Felipe-de-Austin on the Brazos River and put up at Mr. Bollinger's. It was formerly a place of some size, but was burnt down by order of General Sam Houston, at the time of the war.

8th. We arrived at Houston and put up at Mr. DeChene.

9th. Very rainy weather, we went about through the mud. In the evening we fixed an altar.

10th. We celebrated mass in Mr. Bernard Careher's store. Father Timon preached on the Eucharist and in the evening preached in the old Senate room. Large audience. We opened subscription list.

11th. After having appointed Messrs. Donnellan, DeChene and Careher a building committee, we started for Galveston on board S. B. "Dayton." We sent our horses to Mr. Earl's near Lynchburg.

12th. We arrived at Galveston at about 11 a. m. Very rainy weather. We put up at Mr. Peter J. Menard and fixed an altar at Menard & Co.'s warehouse.

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#### Founder of Galveston.

The grave of a man who belonged in a peculiar sense to Galveston may be found in the old Catholic Cemetery on Avenue K. The grave is that of Michel B. Menard, founder of Galveston. It was Colonel Menard who in 1836, organized the Galveston City Company, laid off the town and obtained the first charter. His grave, in a far corner of the cemetery, is marked by a simple but impressive monument which bears this inscription: "Michel B. Menard, born in Canada Dec. 5, 1805. died in Galveston September 2, 1856. After a life illustrated by



BISHOP J. M. ODIN, C. M.  
First Bishop of Galveston



13th. We celebrated mass and afterward went about to visit the town.

14th. We celebrated mass. Steamship "Neptune" arrived from New Orleans and brought a nun of the "Visitation," by the name of Courance, with a novice. She said she was coming from Wisconsin. Miss Mathews was the name of the novice. They had no money to pay for passage. We advised them to return to New Orleans. Father Timon paid for them in the tavern while at Galveston.

18th. We became security to Mr. N. D. Labadie, for the congregation of Galveston to pay up to him the sum of \$400 or the portion of that sum which may be wanting after he will have done all in his power to collect the subscriptions towards the building of the church. He and P. J. Menard will become securities to the carpenter. Very cold.

21st. We celebrated mass early in the morning. Started on a skiff for Harrisburg, but the current being too strong, we took up a pack horse and arrived at Houston late in the night, after walking 9 miles, knee deep in water and mud.

22nd. We celebrated mass and paid some few visits. Dried our clothes.

23rd. We celebrated mass at Houston and at 11 a. m. started for Nacogdoches. We arrived late in the evening at Burnett's on Big Cypress.

30th. We arrived late in the evening at Nacogdoches.

31st. We celebrated mass and Father Timon preached in the morning and evening.

February 1st, 1841. We celebrated mass and performed different duties at Nacogdoches.

March 6th. I celebrated mass and preached at Mr. Fagan's and went to Refugio. Visited the church and got it cleaned. I said mass at Refugio. Preached and came back to Don Carlos.

public and private virtues he rests in the country whose infancy he adopted and in the city which he founded. His deeds are recorded in the history of his state. His memory is embalmed in the hearts of his family and friends. Requiescat in Pace."

The grave was for nearly half a century shaded by a giant oak tree, one of the three in that vicinity, which were known as landmarks all over the island. The tree was blown down in the 1900 storm and shortly afterward the wreck was removed, the stump burned out and the present monument erected.

“NOTES ON THE MISSION OF REFUGIO.”

The mission Del Refugio was founded for the Indians, Raran-Rawses. It was first located on a spot on the other side of the Rio Guadalupe, about four and half miles above the junction of that river, with the San Antonio river, about the year 1700. It was kept there for about 3 or 4 years, but as the other Indians of the same tribe who were not yet brought to the Mission, did a great deal of damage to the Mission, it was removed to a point called Musquito's, small creek 3 miles from the San Antonio river 10 miles from Mr. Fagan. They remained there but one year and finding the point of Refugio better, they then moved to Refugio, where they built houses of wood, and a stone church. That Mission was under the care of the Religious of Guadalupe of Zacatecas, where all the Archives are to be found. The first Father who founded it was Father Garza. At Musquito, Father J. M. Ruez. At Refugio, Padre F. Emanuel Selva. There were at least from four to five hundred Indians; they had a great deal of stock, vast fields. The last Father was Padre Muro. In the year 1814 it was destroyed but still continued until the year 1825 when it was impossible to keep it together on account of the Comanches.

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April 16th, 1841. We arrived at New Orleans at 10 o'clock a. m. I went to the Bishop's house, heard of Father Jeanjean's death; he departed this life on the 11th, Easter Sunday. During High Mass the Bishop handed me bulls appointing me Bishop of Claudiopolis and coadjutor of Detroit. So much frightened that I could not read them. Heard also of Mr. Broyderick's death.

27th. I said mass and preached at the Asylum at 11 o'clock a. m. Started for Galveston on board S. Packet Savannah.

29th. We arrived at 3 p. m. at Galveston.

July 4th, 1841. I preached at Galveston.

5th. I wrote to Father Etienne, Father Timon, my Mother, Mr. Paquin and Bishop Blanc. I gave a draft for the church of Galveston for \$100.

Dec. 28th. I started from San Antonio after having spent October, November and December in repairing the old church. On the 5th of December we said High Mass with the exposition of the Blessed Sacrament in thanksgiving for the repairs the church had undergone. A great multitude attended. On the 12th of December, feast of Our Lady of Guadalupe, great concourse. On the 25th I celebrated mass at San Jose. We went to

stay all night at the rancho of Arrochia. On that day 14 Indians killed a Mexican at the Sizlitas.

Jan. 28th, 1842. I said mass at Mr. Haber Mahon's and arrived in the evening at Houston.

30th. I said mass and preached in Houston; assisted a person for death.

31st. I made a burial, heard some few confessions—8 confessions and 6 Communion.

Feb. 1st. Bargained for planks, for the church at Houston.

3rd. Started for Galveston.

6th. I said mass for the first time in the new church of St. Mary's at Galveston. It cost \$900 and I have already paid towards it \$400. I spent \$20 to fix the altar.

7th. I heard 10 confessions and gave 7 communions. I made a burial.

9th. On this day there arrived from Havre, the French ship *Atalante* with many French emigrants. Mr. DePhilbeaucourt and lady, Mr. DeBaron de Monsabert, Mr. Delatre, Mr. Hellebeaut, Goinin and lady; footman, etc.

17th. I left Galveston on board the steamship *Neptune* for New Orleans at 12 o'clock.

19th. In the evening we arrived at New Orleans, where I found Mr. Boullier.

24th. I began my retreat at the Ursuline Convent previous to my consecration.

26th. Father Timon arrived at New Orleans with Mr. Rolando.

March 6th. On this day I was consecrated Bishop of *Claudio-polis* and Vicar Apostolic of Texas by the Rt. Rev. Dr. A. Blanc assisted by the Rt. Rev. Bishop Portier and..... The ceremony took place in the Cathedral.

May 11th. I left New Orleans for Galveston at 11 o'clock a. m. on board *New York*.

13th. Arrived at Galveston.

15th. I preached at Galveston.

17th. I bought Mr. Burger's house and moved into it.

June 12th, 1842. I preached twice. The sacristy was completed yesterday.

July 4th. I received letters from Rome relative to the Jubilee. Dr. De Saligny gave \$100 for alms and bench in church.

17th. I opened and celebrated for the first time the holy mysteries in the Church of St. Vincent de Paul in Houston. Several members of Congress present. I preached twice.

Sept. 19. Early this morning between midnight and 1 o'clock a. m. a strong north wind, accompanied by a very heavy rain; high tide coming above the Tremont. Several houses blown down and among them our church and that of the Episcopalians. Mr. Savage and Mr. Hall were great sufferers, and many other people.

21st. Mr. Barton reported to have died of yellow fever and two others very sick. Today the positive news arrived that the Mexicans had taken San Antonio on the 11th of this month; 1,300 strong under command of Gen. Woll, fifty-three Americans were taken.

Dec. 10th. I heard three confessions and gave two Communion. On this day Mr. Cassiano arrived from San Antonio on his way to New Orleans. On this day I bought a 10-acre lot of Dr. Levi Jones for the sum of \$500, for which I gave him a draft on Bishop Blanc payable on the 15th April.

Feb. 5th, 1843. I preached, heard one confession, and gave one Communion. The Houston bell was cast on this day.

6th. I heard one confession and gave one Communion. An election was held for sheriff and Magnus S. Rodgers was elected. The bell was carried all over town by the Germans.

7th. We heard that the Brazos and Colorado were overflowing. Great many fences, cattle and houses carried off and also cotton bales floating in every direction.

11th. We concluded the work of the steeple at Houston and suspended the bell. The inscription on the bell, D. O. M. (cross) St. Vincenti, ora pro nobis, Houston, Texas, 1843.

March 22nd, 1843. For the first time I rang the bell for mass. I heard two confessions. Mr. Edward Dwyer came to pay me a visit on his way to San Antonio. The inscription on the bell at Galveston: D. O. M. (cross) Sta. Maria, ora pro nobis, A. M. P.—Epc'o Illmo. ac. Revmo. J. M. Odin, cast by Schemiox & J. Wilson, Houston, Texas, 1843.

May 11th, 1844. Messrs. Paquin and Brands arrived at Galveston.

Sept. 12th. I laid the corner stone of the church which is to be built at Castroville on the Medina, 34 miles west of San Antonio; we placed it under the invocation of St. Louis.

Feb. 26th, 1846. I left Galveston on board the J. McKune. My debts at the end of the year 1849 were \$9,555.

April 7th, 1850. Sunday in Albus, Rev. Father Jacobs died at Indianola.

11th. Fathers Domeneck and Dubuis arrived at Galveston.

19th. Father Domeneck left for France.

June 21st, 1851. I bought an organ, which cost \$800.



## CHAPTER VII.

### BISHOP ODIN COMES.

As a result of the report made by Bishop Blanc, the Cardinal Prefect determined, October 29, 1839, to commit religious conditions in Texas to the zealous ministrations of the Children of Vincent de Paul, and permitted the Superior General of the Congregation of the Mission to nominate a Prefect-Apostolic.

ILLME. ET REV. ME DNE.

Litteras Amplitudinis Tuæ perlegi quas decimoseptimo Kalendas Septembris conscripsisti. . . . . Ad Texas vero quod attinet R. D. Cong. Missionis Superiori Generali Sacra hæc Congregatio commisit, ut Provinciae Praefectum nominaret . . . . .

Amplitudinis, etc.

Romæ ex aed. Sac. Cong. de Prop. Fide

Die 29 Octobris, 1839.

Uti frater, etc.

J. Ph. Card. Fransonius Praef.

R. P. D. Antonio Blanc  
Epo. Novæ Aureliæ.

The Superior General of the Lazarists evidently acted at once, as on April 12th, 1840, Father John Timon was appointed Prefect-Apostolic of Texas, with the power to administer confirmation and on May 2nd, 1840, Father Jean Marie Odin, C. M., left St. Mary's Seminary, Perry County, Missouri, for Texas, with the title of Vice-Prefect-Apostolic. On June 8th, 1840, he wrote

"We are still at New Orleans, but we shall leave tomorrow morning on board the schooner Henry, commanded by Captain Auld." On July 14th, 1840, he wrote from Lynnville to Father Timon.

(Original in Catholic Archives of America, Notre Dame, Ind.  
Case: Lazarists, L. 9.)

Lynnville, July the 14th, 1840.

J. M. J.

Very Revd. and Dr. Sir:

We arrived at this place early yesterday. Our voyage from New Orleans here was prosperous enough. We had some few days of calm weather and suffered some from excessive heat, but we had always a very pleasant breeze at night. Our little schooner carried ninety-three passengers to Texas. We had on board Mr. O'Reilly, a young Cath. merchant of Victoria, and Mr. Cohen, a French merch. of the same place, who resided formerly at Chicago. Messrs. Twohig & Galahan, both Cath. merchts. of San Antonio. They were very kind to us. The other cabin passengers were Protestants, but very liberal in their views. Two-thirds of the deck passengers were Irish, French, American and Dutch Catholic passengers. There is a great emigration towards Texas. What was my surprise on my arrival at Lynnville to meet with Mr. Fulkerson and Mr. Renfro of Cape Girardeau! They have put up a store at this place, and fully satisfied with their situation; they purpose sending for their families towards the fall of the year. I found here also Judge Hays, who told me that he had seen you in Houston.

From what I have heard on the way to this country, the conduct of the two Mexican priests of S. Antonio is shameful. People have no confidence in them, still the poor Mexicans like them, though I hope there will be no great difficulty in removing them. There are three or four churches in the vicinity of San Antonio, which with very little expense can be made neat and clean. The Church of Victoria could also be repaired, but there will be some difficulty with the corporation of the city. They have turned it into a court house, and admit all sorts of preachers to preach in it. I will speak to Mr. Lynn and see what can be done to take possession of it. There are many sick persons at this time at Victoria, so I have thought it necessary to leave Mr. Estany for some time at that place, to take care of them. I see also that he forgets his English as well as Mr. Calvo; by being separated for a while they will improve more rapidly. There are also some few Mexicans at Victoria, and several families within 18 miles from that place; he will take care of them. I will soon proceed on to S. Antonio with Mr. Calvo and Br. Sala. We shall go in company with the merchants who came with us from New Orleans

and thirty Mexicans who are hauling their goods. The Indians are so troublesome in that part of the country that there would be no safety in going by ourselves. Thirty Germans will be also in our company, so no danger can be apprehended. Messrs. Clark and Hayden have been traveling through a great part of Texas, by what I can hear people seem to be satisfied with them. When I shall obtain more correct information I will let you know the particulars.

Give my best respects to all at the Barrens. I feel very anxious to hear from you.

Very respectfully,

Your obt. and hum. servt.

J. M. ODIN, I. S. C. M.

Address) Very Revd. J. Timon,  
St. Mary's College,  
Perry Co., Mo.

We know from his diary some of the men and things that he encountered, and on April 11th, 1841, he summarized them for the information of the Superior General of the Congregation of the Mission in the following letter:

Galveston, Texas, April 11th, 1841.

(Father J. B. Etienne, Supr. Genl. C. M. *Annales de la Congregation de la Mission*, Tome VIII, pp. 181-211.)

My dear Confrere:

Last year the Holy See deigned to confide to our Congregation the spiritual direction of the Catholics of the young Republic of Texas, and with the title of Vice-Prefect-Apostolic I was charged with the New Mission. May 2nd, 1840, accompanied by Messrs. Estany and Calvo (priests) and a lay brother, I left the Seminary at the Barrens to go and explore this new country. It was not without regret that I left Missouri. It was expatriation a second time for me, and separated me from a people who had become very dear to me and from a flourishing institution that I had seen born. . . . .

As no means of transportation was on our arrival at New Orleans we had to remain there six weeks. On the first of July we embarked on the schooner Henry and on the 13th we arrived at Lynnville. Our trip though short was sufficiently trying because of the calms we encountered in the Gulf of Mexico and the insupportable heat of the burning sun, and the crowded quarters, as we were one hundred and thirty on board.

Texas is situated between the 25th and 35th degree of latitude, and 93 degrees 30 minutes and 102 degrees longitude. The land in general is of excellent quality, and no part of America possesses prairies so vast and extensive, and pasturage so rich and abundant. Woods are rare especially in the west. Many rivers water the country, some sufficiently large for navigation. The exact number of the population is not known, but generally it is agreed that it does not exceed three hundred thousand. Up to 1820 there were only three places in Texas of any importance, San Antonio de Bejar, La Bahia or Goliad and Nacogdoches. At that time the Mexican government to attract inhabitants offered a league of land to all Catholic colonists who were willing to locate there. There came in consequence a large number of people from the United States, for the greater part Protestants. In 1832 the new colonists had difficulties with the Metropolis. They took arms but peace was soon concluded. In 1835 they arose a second time. Santa Anna, President of the Republic, marched against them at the head of a powerful army, but in 1836 the Mexican General was taken prisoner and the colonists declared their independence. The United States, France and finally England recognized the independence of the young Republic. Mexico was unwilling to cede its rights and obstinately rejected all propositions that were presented.

When the first Spaniards located in Texas, a century and a half ago, Franciscan religious from Zacatecas came to found many missions for the conversion and civilization of the numerous tribes of savages scattered through this vast country. The most celebrated were those of the Alamo at San Antonio, La Concepcion, San Jose, L'Espada, El Rosario, Espiritu Santo, San Sabas, Refugio and Nacogdoches. These missions became very flourishing and counted a great number of fervent Christians. Every year the good Padres went deeper into the woods, penetrated among the different tribes, gaining by their presence and demeanor, full of affability, the confidence of the savages, and conducting them to the missions, where they were trained in piety and labor. They were suppressed in 1812 (?) by the avidity, so it is said, of the government leaders, who desired to appropriate to themselves the lands of which they had been put in possession. Today they present a pile of ruins; the churches especially since the late war are almost entirely destroyed. The poor savages are scattered, some of them have returned to Mexico. Many succumbed under the attacks of the non-civilized tribes, and others, it is said, have returned to their primitive habits. The fervor which I have found in the small number of those who still dwell in Texas is convincing proof that they were trained religiously by skillful men. Two of the churches have withstood the assaults of time and

the attacks of war, and are of such beauty that they do honor to the taste and zeal of the Missionaries.

Religion on our arrival in Texas was in a sad state of abandonment and suffering. For many years the entire country, with the exception of San Antonio, was deprived of pastors, and if from time to time priests had visited it, far from reanimating the fervor and encouraging Catholics, they had oftentimes contributed to their affliction by scandals, the opprobrium of which reflected upon the faith, which they professed, and covered it with ridicule in the eyes of Protestants and infidels. Many times I have blushed at the recital of incidents.

From Lynnville, the small port where we disembarked, we went to Victoria. That city, founded in 1825, was soon inhabited by three hundred Mexican families, but in 1835 war desolated the country and the citizens were dispersed. It has commenced anew to grow; aside from the six or seven Mexican families who have returned, there are nearly four hundred inhabitants, of whom half profess the Catholic faith. Victoria has a little frame church, but abandoned for five years. We found it in a state of indecency and neglect that was certainly unbecoming the celebration of the sacred mysteries. An inhabitant of the city offered his house, and we readily accepted. Everyone seemed anxious to assist at the Divine office and the instructions. I left with them Mr. Estany, charging him to visit the Catholics of Colito, La Bahia, Lama, Live Oak, Ranchio de Don Carlos, and those who dwell along the Lavaca River, to the number of eight or nine hundred. The great distance between our separated locations will give him enough to do and will render his work somewhat difficult.

From Victoria I took up the journey to San Antonio with Mr. Calvo and the lay brother. The distance is only one hundred and fifty miles, but the numerous bands of Comanche and Tonakanie savages, who scour the country without ceasing, render the route extremely dangerous; one does not undertake the journey without incurring evident dangers of death. We joined a convoy of twenty-two wagons which were transporting merchandise. All our companions on the trip were well armed, but if on the one hand the number assured us against the attacks of the savages, on the other, what misery, what slowness of march we were forced to endure. The heat was excessive, and in the immense prairies that we were compelled to cross there was scarcely a bush in the shade of which we could secure a moment's repose. In the evening about sunset we would take up our march, but often we had scarcely started when one of our wagons would break down. That meant a halt for everybody and we passed a great part of the night in repairing. This occurred often far from water and we would have to cross the prairie, and we were happy if we found

a little hole where we disputed with the frog for a few drops of dirty and disgusting water. Our provisions were not over-abundant and we had to share them with our companions on the trip still worse off, and soon hunger made itself felt and we had recourse to the hunt at the risk of attracting the savages by the noise of our guns. Fever attacked our ranks and I had a touch myself, but the medicine, which I brought along for the purpose, soon restored me to health. The little help I was able to give to our poor sick people, acquired for me a very embarrassing reputation afterwards, for some of the good cart drivers did not know my name but christened me "The Father who knows how to cure the sick" and in a short time I was consulted by everybody who was unwell. Many times along the route the cry "The Indians" spread terror in our ranks, but it was only a mistake of the advance guard and we arrived at San Antonio on July 30th without firing a shot.

This post, founded in 1678 by Spaniards who came from the Canary Islands, has a population of about ten thousand souls. The town possesses a few stone houses and a great number of cabins covered with sod and brush. It is watered by the San Antonio River and to the west by a small creek and in the center by a canal, dug by the Indians under the direction of the Missionaries, whose abundant water irrigates all the gardens. There is nothing more beautiful than the valley of San Antonio; an agreeable climate, pure and healthy air; rich and fertile soil; everything contributes to make our stay pleasant in the midst of hostile savages who up to now have prevented the exploration of the country, whose resources are immense. Since its foundation it has always been the point of attack of the Comanches and Tonakanies, strong tribes, cruel and even cannibals. It has also been the theatre of frequent and disastrous wars, and that of the Independence was particularly destructive. Many years will pass before this unfortunate country will be able to repair the ruin; there is not a family that has not lost a father, a son, a brother or a husband, scalped without pity by the Comanches. Not a month passes that these savages do not come to cause fear and trouble, and by their fierce ravages slaying the men in their path, and the animals in the fields. Also poverty is extreme, and if I ever have the consolation of having any resources it will be without doubt very sweet to be able to relieve the distress. What shall I say of the sad state of religion in this unfortunate country. There are still some traces of real Catholicity.

For many years but a small number frequented the holy places. the Word of God was never preached, the sick died without the last rites of the Church, and the young grew up in profound ignor-

ance of the duties of a Christian. For fourteen years no one has presented himself at the tribunal of penance. All the functions of the ministry consisted in baptizing children, burying the dead and celebrating marriages and the fees were extremely high. Their morals unfortunately correspond to the lamentable state of ignorance in which the precious souls, bought by the blood of Jesus Christ, were permitted to sink. The church, whose roof was burned in 1828, had become the roosting place of swallows and bats, and gave forth an odor infectious and unbearable. The sacristies contained only vestment cases, dirty and disgusting.

What was very embarrassing in such a critical position! A stranger, unknown, the first step, the first act of my mission was to interdict two men, born and raised in the country, and related to many families of the place. I left myself in the hands of Providence and determined at the risk of my life, to restore things to a better state if possible. Heaven assisted me in a wonderful way. The Sunday after my arrival I preached, with the consent of the Mexican pastor, in Spanish and in English, to a large crowd, whose curiosity to see the new priests had brought them to church, up to that time deserted on feasts and Sundays. On the next day I went to the pastor's house and showed my letters from the Holy See and asked him to hand over the keys and the church registers. He submitted with some repugnance, and a few days afterwards he was arrested and taken under escort to Austin to render an account of secret correspondence which he had carried on with the chiefs of the Mexican government.

Once we took over the administration of the Church, we hastened to call the children to catechism, to visit the sick, and to fulfill the other duties of our sacred ministry. Little by little we gained the confidence of the people, and when the pastor returned from Austin he found everybody in our favor. Knowing that the work of God is not solid except it repose upon the cross and its tribulations, I began to fear, seeing our first steps had such happy and un hoped-for results, that we were doing too well. The storm was not long delayed. Abuses contrary to all the rules of discipline had been introduced. It was permitted to ring the bells to celebrate a victory in a horse race, for the burial of those not of the faith. It was an abuse difficult to correct. I took my stand by the laws of the Church. In the meantime a celebrated Protestant gentleman died, known for his military exploits and the services which he had rendered to the country. Some people came to ask that the bells be tolled. On my refusal their heads went up in the air, and they cried out: they called me injurious names. I put myself in the hands of Providence. I showed myself kind, polite but firm and when finally they understood that it was duty

and not caprice that ruled my conduct, they became calm; the most ardent persecutors became the most devoted friends. A few days after our arrival at San Antonio a ceremony took place that gave us much comfort and proved to us that there was still faith among the Mexicans. A sick person in danger of death wished to receive Viaticum. We deemed it right to carry the Blessed Sacrament publicly and with all the pomp possible. As soon as the bell announced the ceremony the people ran in crowds to the church, all accompanied our Blessed Savior in the streets and tears came to the eyes of the aged. For fourteen years they had not seen that consoling act of our religion. Many cried out that they did not fear death since heaven had sent them priests who would assist them at that dreadful moment. Truly heaven blessed our feeble efforts. Deprived for a long time of the word of God, they received it with avidity. Every day a great number assisted at Mass and on Sundays, at the two Masses, there was considerable of a crowd. More than a hundred children came to catechism; penitents who for twenty, thirty and forty years had neglected their Easter duty, presented themselves at the tribunal of penance, and many made it a rule to receive Holy Communion once a month. Twelve crooked marriages were straightened out and we hope soon to have no scandals of that kind. Fond of dangerous amusements, they have promised to avoid them. I took heart to repair at once the church and to pay the expense I sold some silver ornaments that had escaped the revolution. The people, despite their extreme poverty, showed a will to contribute to the good work. We were not able to complete the work. With our feeble resources we could only repair the roof.

After a sojourn of three months in San Antonio, seeing that, thanks to God, everything was on a good footing, I commenced to visit the scattered Catholics along the San Antonio River to the number of a thousand, and finally I went to Seguin, Gonzales and Victoria. My stay in those places was very short, not being able to separate myself from my companions of the trip, on account of the danger of being killed by savages. I finally went alone along the Lavaca River, the peril being less great in that section. I found more than seventy people who at one time belonged to our Congregation at the Barrans. It was consoling to find myself among old acquaintances, and to see that they had lost none of their faith and primitive piety, although deprived for a long time, since their arrival in Texas, of the succor of their religion. All presented themselves at the sacred tribunal and had the happiness of receiving communion. I could only spend a week with them. From Lavaca I went to Austin, a small growing town designated to be the seat of the Texas government. Congress was then in session and I desired to obtain from the legislative body an act granting to the Catholic Church all the church



buildings that had been constructed under the Spanish government. With the exception of Concepcion and San Jose, these edifices are almost entirely destroyed. In the meantime they can be repaired, and seeing the poverty and small number of Catholics it will be a long time until prosperity gives us the facility of building them anew. Providence caused me to find at Austin Mr. de Saligny, charge d'affaires of his Majesty, the King of France. I do not know how to tell you all that he did for me. Not content with giving me hospitality during my stay in the town, he deigned to use all his influence in the interest of religion. The signal services which he has rendered to the young republic have won for him the general esteem and gained the confidence and good will of the people and he esteems it a pleasure to be able to help me in my undertaking. He has spoken to the different members of Congress of the justice of my claims and has reenforced it by his perseverance and his efforts to secure the recognition of my rights. His great devotion to the cause of religion has given him a just title to our benevolent recognition. Father Timon arrived at Austin about the 20th of December. This unexpected visit was very agreeable and produced happy results. On Christmas Day we celebrated Holy Mass at which many members of Congress assisted. All were well satisfied, but the place was so small that only a few could be present. The following Sunday they offered us the Senate Chamber. The attendance was general and considerable and the eloquent and solid explanation that Father Timon gave of the principal points of our religion was received with lively satisfaction.

From Austin we went to Bastrop, a small town situated on the banks of the Colorado. There are hardly twenty Catholics, but all the inhabitants, because the sight of a priest was a novelty, wished to assist at the ceremonies, and various addresses that were made seemed to produce a sensible effect. They were pleased to learn that the Catholic religion was not the monstrous thing that had been represented to them.

From Bastrop we went to Houston, a town of three thousand, of whom five hundred at least profess the Catholic faith. We offered the Holy Sacrifice of the Mass in a private home but gave instructions in the old government house. After a short sojourn at Houston, we departed for Galveston, a place pretty well populated and in which at present there are a few Catholic families. The lack of churches in these places is a great obstacle. It is so difficult to procure an apartment large and spacious enough. There is great good to be done in these two towns but when shall we be able to establish churches. A simple structure could be built for a thousand dollars, but where can we procure the funds? Although admirably situated for trade these two towns are in a state of financial embarrassment and lack of

trade that can hardly be conceived without seeing it. The most opulent families can hardly procure the money necessary for living expenses and the other necessities of life. Poverty is extreme in all parts of Texas.

At Galveston we had the happiness of baptizing one young lady reared outside the Church. She made her first Communion and received confirmation with most lively sentiments of faith and piety.

Our sojourn in each place was short, our principal object being to administer the most needed comforts of religion to the scattered people and to gain an exact knowledge of the country and its needs; and so, despite the solicitation of the people of Galveston who desired to detain us a long time, we could only give them a week. We went on board a steamboat for Houston, where we had left our horses. We went as far as Lynchburg, where we found several Catholic families. These good people had large children who had not been baptized. Our visit was a great consolation and encouraged and fortified their good resolutions, and after some days with them, we turned to Houston. A small rowboat was the only means of transportation; we boarded it with our luggage, but the river was running full from abundant rains, and the current was so rapid and so strong that it was impossible to row and advance against it. Every moment we were in danger of being swamped. We secured a horse to carry our effects and on foot we continued the journey across the inundated prairies and roads covered with water. It was not a very agreeable trip, above all in the month of January. God however gave us strength. Covered with mud and wet to the ears, we finally arrived at Houston. The night was spent in drying our altar linens, our cassocks and our breviaries, and the following day we went out to visit the eastern portion of Texas. What difficulties and obstacles presented themselves in this long trip! Sometimes a creek was to be crossed by swimming, sometimes a long and treacherous swamp where we ran the danger of losing our horses. At one time hunger manifested itself and nothing to appease it, or a heavy rain against which there was no protection or cover. And so, overcoming a thousand obstacles, we visited Montgomery, Huntsville, Cincinnati, Crockett, Douglas, Nacogdoches and San Augustine. Truly we were compensated by the eagerness which the people of these different places manifested to hear our sermons. Neither rain nor business kept them away. The concourse was general and rarely have I heard the word of God listened to with more joy and delight. That visit, though short, contributed not a little to dissipate prejudice and to reawaken pious sentiments in the hearts of the faithful. In 1837 Nacogdoches had a pretty strong Catholic population. There were at

least three hundred Mexican families, besides a large number of American Catholics, but in 1838 trouble arose between the Mexicans and the inhabitants, following which came a civil war and the poor Mexicans with the exception of perhaps fifty families were killed or expelled. Nacogdoches had then a wooden church, today it is entirely destroyed. I had occasion to see in that city how Mary loves to help those who place their trust in her. A lady from Maryland was given, on her departure from that state to Texas, a Miraculous Medal. Her confessor, when giving it, encouraged her to never miss the recitation of the prayer "Oh Mary! conceived without sin, etc." and said that the Blessed Mother would not let her die without receiving the last sacraments. She was faithful in following the advice given. For four years she was sick in bed and often thought it was her last moment, but her confidence in Mary made her hope that she would have before leaving the world the happiness of receiving the Sacraments. As soon as she heard of our arrival she demanded that we be called. She received Viaticum and Extreme Unction, and expired a few days later, full of gratitude to her Benefactress.

At San Augustine I had to separate from Father Timon. He returned to the United States by way of Natchitoches and I returned to San Antonio by a new route, visiting on my way Alabama, Washington, Independence, Huntsville, Rutaville, La Grange, Victoria, El Ranchio de Don Carlos, Refugio and Goliad. I arrived the 11th of March, having made more than two thousand miles of a journey. The number of Catholics in Texas is pretty close to ten thousand. Many American Protestants on arriving in this country had themselves baptized in order to secure the concession of land, but it was not agreed that they must follow the Catholic faith. (1)

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(1) After the departure of the Franciscans and before the Lazarists came, there appeared at several places in Texas Irish priests, and the memories of Father Doyle and Father Muldoon survive. We could find nothing regarding Father Doyle, but we do know that Rev. Miguel Muldoon was "parish curate" at Austin in 1831, and that he was given a grant of eleven leagues of land by the Supreme Government of the State of Coahuila and Texas on February 4th, 1831, from the vacant domain of the State in such locality as might best suit him and that as a portion of that concession he selected two leagues of land in Galveston County known in the abstract as "The Muldoon Two-League Grant," because it suited his "interest to own lands near the coast." In 1835 the Rev. Doctor Miguel Muldoon of the City of Mexico gave to Stephen F. Austin, Impressario, "his devoted friend," the power of attorney to sell his eleven leagues of land and on the 12th of December Gail Borden Jr., acting on a power of attorney given him by Austin, sold the entire eleven leagues for \$5000.00 to Peter W. Grayson. There were many "Muldoon Catholics" in Texas. Like the term "Maverick"

This manner of acting was not the result of conviction; it was only to conform to the law and the greater part received baptism without knowing Catholic doctrine, so I would not dare to include them in the number of our Catholics. Prejudice against our religion is quite strong in some parts of Texas, in others there is very much indifference. I hope that when the country shall possess a greater number of laborers (priests) there will be many conversions. In this country as in the United States there will be much need of instruction and then little by little prejudice will disappear. There are also in Texas a great number of savage tribes with whom it will be necessary to labor. The Comanches are at least twenty thousand in number, then come the Tonakanies, the Lipans, the Tankanies, the Bidais, the Caronkaways, the Nacoos and many other tribes.

The greater part of these savages are cannibals; they love to eat human flesh. The feet and the hands above all are their favorite dish. I have already made some attempts among the Caronkaways to reunite them in a Mission. Mr. Estany has gone to visit them and they desire very much to have a priest. It was for them that the Mission of Refugio was first founded. As they have no land and live by fishing on the shore of the Gulf, it will be necessary to get a league of land and construct houses and a chapel and they may come later to settle there. But what can be done without money? The Comanches will be very difficult to win. From the origin of Texas they have always been at war with the civilized inhabitants, and the other tribes. Ready horsemen, adroit thieves, they throw the arrow, the lance with the greatest dexterity. In small bands of ten, twenty, thirty or fifty they run through the country incessantly. They hold themselves on the highest places and when they discover a party of travelers too weak to resist them they fall upon them with the rapidity of lightning and scalp them un pityingly. It would be impossible to say how many unfortunate people have succumbed

they took their name from Miguel Muldoon, who had no qualms of conscience in either baptizing them or giving them baptismal certificates even though he had not conferred the sacrament. To hold land, under the colonist arrangement made with Stephen Austin, Impresario, the State of Coahuila and Texas demanded a certificate of Catholic baptism. Father Muldoon is credited by tradition with having baptized Stephen F. Austin and most of his colonists. Personally I have known Captain J. C. Borden of Galveston, who was that type of Catholic. Father Muldoon seems to have been fortified with quasi-pastoral authority by the Bishop of Linares, and he was the devoted friend of the colonists who came from the United States with Stephen Austin. He seems to have viewed the civil requirements of baptism as uncalled for, and where there was question of securing the possessions of his friends, when a mere technicality would void their titles, he furnished the certificates.



ST. MARY'S CATHEDRAL  
Corner stone laid March 14, 1847



under this treatment and how many women and children have been carried away prisoners. A short time before my arrival in Texas, a party from five to six hundred penetrated even to Lynnville. The inhabitants of the place, who did not expect this visit, were compelled to take refuge in Lavaca Bay in order to secure for themselves protection from their arrows. Seven or eight were killed and a young woman, married only ten days before, after seeing her husband fall at her side pierced with arrows, was made prisoner. The warehouse, filled with merchandise, was despoiled, and after searching most carefully for every kind of booty, the town was given to the flames. I lost by that affair many books and church articles. The animals even were not spared; they seized all the horses and mules and disemboweled the other cattle. From Lynnville they went to Victoria. The first house attacked was the one in which our confrere, Mr. Estany, was stopping. He passed through the incident without being wounded, but they took all that he had, linens, books, ornaments, nothing was saved. There were some deaths, women and children were taken prisoners before the savages were forced to take their departure. Soon the alarm spread through the country. Everybody took arms and pursued them vigorously; they met near the Plumbercock and San Marcos rivers and there was a bloody combat. Eighty-four Comanches lost their lives and a great number of others of them could not long survive the wounds they received. The wicked savages attempted on the approach of the Texans to slay all the prisoners that they had taken. A poor mother who had fallen into their hands with her small child scarcely ten months old, had the sorrow of seeing her child crushed before her eyes and then she herself was pierced with arrows. Their attacks against San Antonio and the surrounding country are very frequent. Nothing more terrifying to the ears of women and children than their cry. I have counted in the space of two months nearly two hundred people scalped by these savages. Horses disappear every day. They have taken two of mine.

Heaven has commenced to bless our feeble labors. From the 9th of August, 1840, to the 1st of March, 1841, we have heard nine hundred and eleven confessions. There have been four hundred and seventy-eight communions, two hundred and eighty-one baptisms, twenty-four marriages, forty-five burials, thirty-one first communions, eight confirmations, fifteen baptisms of Protestant children and six converted adults. We have built a small chapel at the Rancho de Don Carlos and repaired that of Victoria and in part that of San Antonio. The good of religion demands at once chapels at Galveston, Houston, Nacogdoches, San Augustine, Lavaca and at the Capital of the country, Austin, but where shall we find the means? We are altogether without resources

The people are poor and the expense of travel considerable. In the course of my trip I have spent the night in the woods and in the open prairie. I have done my own cooking, and yet my expenses are heavy, and finally I have had to pay twenty-four dollars to two armed men to accompany me for three months. There ought to be schools at San Antonio and at Galveston, but how can we raise the first cost? We are often without a lodging place, and are obliged to seek hospitality from Catholics and Protestants and are often compelled to recite our office amidst the cries of children or in the shining sun in the open prairie. In Texas one learns how to be a Missionary. I believed that I had already served long as an apprentice but since my arrival here I see well that I was not even initiated.

Good-bye, dear Confrere, and sometime soon I shall give other details of our Mission.

Your ever devoted servant,

J. M. ODIN, I. S. C. M.

The letter of Father Odin and the report of Father Timon had impressed the Congregation of the Propaganda with the merits of the Prefect-Apostolic of Texas, and Father Odin was named Bishop of Claudiopolis and Co-Adjutor Bishop of Detroit.

Monsieur J. Timon,  
Rue de Sevres, No. 95,  
Paris.

Houston, 16 July, 1841.

Very Rev. and Dear Sir:

I arrived last night at this place, and found the people in pretty low spirits. Everything looks dull. No money in the country, people move back to the States much faster than they came in. Every steamboat going to New Orleans carries a great many passengers. My intention was to spend the summer and fall at Galveston and Houston, but until churches are built in both places, little can be effected. I have then thought that my best plan would be to go about through the country and visit the few scattered families that are to be found mostly in every place. Next Tuesday I will start out to go to Fort Bend County. I perceive also that we are very unwelcome guests in every house, if our stay is beyond a few days. To speak to you candidly, I think that it will never do for us to pretend to leave our priests to the charity of lay people. At Galveston and Houston, Nacogdoches and at every other point where clergmen will have to be stationed a house must be provided for the priest, and some means furnished for his maintenance. The spirit of our vocation will soon be lost if we have to be amongst seculars all the time, if we have not a



little room where we can retire to make a spiritual reading, &c. The cold reception you meet with, the small piece of bread they seem to regret to give you, all this is enough to discourage any man.

Mr. Stehle started last Monday for the States. I did my best to make him stay until my return from my little tour, but could not prevail on him.

The church here is not begun, and there is no prospect of its being soon undertaken. I am informed that the best among them have scarcely money to go to market. Still a church is indispensable. What shall we do?

As I informed you, Dr. Labadie was going to give up the Church at Galveston, when I arrived; out of my little means, I gave him \$100.00. Yesterday morning he came to me again and told me that he was still without any hope of pushing on the church, because he could hardly get enough out of his daily sales for the support of his family. He has had a great many debts to pay, his stock of goods is quite small, and it is impossible for him to advance much. When I saw that I wrote to Mr. Moni to send me the window glass and the nails, and to Mr. Manhaut, the oil and white lead, promising them to say Masses for the cost. Perhaps they will assist me in that way and the church will in that case be more speedily completed. I am really out of heart. In the States a log church may at least be put up, but here in Texas there is nothing to be done without money, and money can be had nowhere.

The crops on the Colorado and in many of the northern places have failed in a great measure; sickness has been quite fatal on the Brazos, Colorado and Trinity, great many have died especially at..... and in Fort Bend County.

The Church of the Lavaca is going on slowly.

Judge Webb, who was sent to Mexico to treat with the government, could get no admission. The people here seem to be very much offended; they speak a great deal of going to war, but I think that all the fighting will be done in their meetings.

Pray Almighty God to give me the necessary courage and zeal. My health is not very good. The heat and water do not agree very well with me at this season of the year. My respects to all

Very respectfully,

Your obedient and humble servant,

J. M. ODUN, I. S. C. M.

Upon receipt of the following letter, Bishop Blanc wrote to Father Odin to come to New Orleans at once.

Illme at Reyve Dne.

His literis Amp. Tua adiectum reperiet literarum fasciculum, quem Sacra haec Cong. dat ad R. P. D. Ioannem Mariam Odin, modo Vicarium Apostolicum Ditionis Texas designatum. Te itaque rogo ut eundem fasciculum ei mittas quamprimum ubicumque eum morari reperiveris, ac deinde de eiusdem receptione et ad R. P. D. Odin transmissione Cong. certiolem facere dedigneris.

Romae ex aed. S. Cong. de Prop. Fide die 31 Iulii, 1841.

J. Ph. Card. Franonius, Praef.

Uti, etc.

R. P. D. Antonio Blanc.

Epo Novae Aureliae.

Illustrious Sir:

To these letters your Lordship will find annexed a bundle of letters which this Sacred Congregation gives to the Reverend Father John Mary Odin, designated sometime ago Vicar-Apostolic of the Dominion of Texas. I ask that you send this packet to him as soon as possible, wherever you shall have found him to be staying and that you shall not fail to inform this Congregation of its reception and transmission to Rev. Father Odin.

Rome, The Cong. de Prop. Fide, 31st July, 1841.

J. PH. CARDINAL FRANONIUS, Prefect.

To Anthony Blanc.

Bishop of New Orleans.

Father Odin tells this story in the following letter to Father J. B. Etienne, Proc. Genl. C. M. (*Annales de la Congregation de la Mission, Tome VIII, pp. 213-231.*)

Galveston, Feb. 7, 1842.

My Dear Confrere:

For a long time I desired to write you but almost continual trips, and the difficulty of procuring a table or an apartment in the places where I made a short stop, have deprived me of that pleasure. I have not yet a fixed residence in Texas. I go from house to house and all the time I can give in each neighborhood is employed in teaching catechism, giving instructions or administering the Sacraments. Here I am on my return to Galveston, they have given me a small room and I profit by the first opportunity to give you the information regarding our mission in Texas.

Last year I wrote you rather fully about our first labors in this Republic. I hope that you received my letter. A little time after I sent it, Monsignor Blanc wrote me to come immediately to New Orleans to receive important news that he wished to communicate to me from the Holy See. What was my surprise on arriving at his house to hear that I had been named Co-Adjutor to Detroit. The desire of His Holiness was that I should accept this very responsible obligation without hesitancy. I could not determine, the intimate conviction of my own unworthiness and incapacity caused me to send back the Bulls and after a short sojourn in the United States, I set out again for Texas. My intention was to pass the summer in Galveston, but after spending three weeks preparing for their Easter duty those who had not yet fulfilled the precept, I was told that the house which served me as a chapel was to be occupied by a family recently arrived in the country. Not wishing to move the altar, having already moved from garret to garret, I believed that while awaiting the construction of a small frame church that had been started, my time would be more usefully employed in visiting the Catholics dispersed here and there in the districts.

I went to Houston. Sickness manifested itself and all who were indisposed hastened to reconcile themselves with God, and many presented themselves at the tribunal of penance and at the communion table. In the meantime the apartment that I occupied was converted into a dancehall and I had to proceed further.

On the banks of the Brazos, thirty miles from Houston, there live twenty Catholic families who came some years since from Kentucky and Missouri. I had not been able to visit them and I was edified with the zeal and cordiality with which they received me. Every one, from children to old men, went to confession. There were some sick in every household. I celebrated Mass in each home to give them the comfort of assisting at the Holy Sacrifice. On Sunday I celebrated in the most central house and a great number of Protestants came to assist at the instructions. They desired to build a small chapel but lacked the means. I hope that later on I can accomplish it. A Protestant gentleman who had been sick for a long time asked me to visit him. We had long discussions upon religion, and finally he embraced our Holy Faith. When I felt that he was sufficiently instructed I administered the Sacraments and I have since learned that he died in a most edifying manner. I left this very hospitable place to go to Mill Creek, between the Brazos and Colorado, but on the second day of the trip I was taken down with fever, accompanied by almost continual vomiting. Finding myself in a sparsely populated district where I knew no one, I determined, despite the fever, to go to the Lavaca River, where some colonists live, who had formerly resided in Missouri. It was sixty-five miles away

and you can imagine how I suffered from the heat of a burning sun, from lack of water and running a temperature and on the second day I thought my end was at hand.

I saw in the distance smoke and presumed I would find a house. I hurried in that direction and found a family recently arrived from Michigan. They gave me every assistance that the most tender charity could suggest. I passed the night under their tent and the following morning continued my journey and reached my old friends from Missouri. . . . .

Finding at Victoria travelers who were going to San Antonio, I joined them, convinced that the salubrious air of that beautiful valley would restore my former strength. The heavy rains that fell during the trip threw me into a decline, and I was obliged to spend a longer time at San Antonio than I had contemplated. In order not to lose time I began to direct the repairs of the church which were under way. We found it in a very bad state. We accomplished the task. All the interior was replastered. We cut five new entrances, built a sanctuary and a communion rail and on the outside restored the bell-tower and the front and closed all the breaks which the cannon had made. The work received the hearty sympathy of the people and the Protestants showed themselves as generous as Catholics, but the greater part of the expense fell upon me, and I was compelled to contract debts. On the 5th of December we sang a High Mass with exposition of the Blessed Sacrament to thank heaven for the work we had just finished."

Father Odin gives in this letter a brilliant description of the celebration of the feast of Our Lady of Guadalupe, December 12th, 1841.

"I left San Antonio on December 27th to visit the different stations formed in the western portion of Texas."

The Comanches were on the warpath, but despite many close calls he reached Goliad.

"I made only a short stop at Goliad, at the Ranchio de Don Carlos and near the mouth of the San Antonio River. Mr. Estany had visited these different places a short time before. I spent five days at Victoria, preaching once or twice a day. Many persons who had not been to the Sacraments in six, eight, ten and even fourteen years, went to confession. From Victoria I went to the Lavaca River, which I followed almost to its source, to Brushy Creek and to Navidad, where I stopped two or three days. Having met some Catholics on this trip I gave communion to one hundred and fifty and the number of confessions was greater.

"I hoped on arriving at Houston to find a small chapel. I had left a hundred dollars to buy the first material, hoping that when the work was commenced they would make some effort to complete it but as soon as the amount was spent, they stopped the work. After some search I found a small apartment, erected an altar and called together the small flock. There were some confessions and comunions. I spent some days in an effort to arouse their zeal to build the church, and when I received fine promises upon which I can place little reliance, I left for Galveston. I had the consolation of offering the Holy Sacrifice in the chapel which had just been constructed at Galveston. I could not restrain my tears when I thought that at least our Divine Lord had a small sanctuary in a country where up to now we had been compelled to carry the altar from house to house. I now regret that it is so small; it will not hold all those who desire to assist at the divine offices. It is only fifty feet long and twenty-two feet in width. It is not plastered; we have not even a small bell-tower; it is a large room, rather than a church. The structure cost \$900.00, and I had to pay \$700.00. I cannot accuse the people of bad will, the poverty of the country renders it impossible almost for them to procure the necessities of life, and so it has been impossible, despite their good will, to make any but a small offering for religion.

"Thanks to God, I have succeeded since last spring in repairing the churches at San Antonio and Victoria and building two new chapels on the banks of the San Antonio River, one on the Lavaca and a fourth here at Galveston. These different enterprises have cost more than two thousand dollars. I have had to make debts, but Providence will come to my relief.

"Mr. Calvo at San Antonio and Mr. Estany at Ranchio de Don Carlos labor with much zeal. God seems to bless their efforts. Mr. Estany visits regularly seven places, not large it is true, but destined one day to become very important. Mr. Clark is in charge of the church at Lavaca and a small school for children. He visits also from time to time Victoria and Texana. We had the misfortune to lose Mr. Hayden (priest) in October. He died at the mouth of the San Jacinto River two hundred miles from any confrere. He is a great loss to the growing church of Texas. He was of immense help in visiting the scattered Catholics.

"Texas has passed through frightful scenes during the past year. The Indians have slain many unfortunate travelers and bands of robbers have committed many murders and depredations.

Your very humble and obedient servant,

J. M. ODIN.

Despite his reluctance to be consecrated a Bishop, Father Odin was compelled to yield. In a letter to Father J. B. Etienne (*Annales de la Congregation de la Mission, Tome VIII, pp. 233-237*) he describes the selective draft. There is no copy of the Bulls at Galveston, New Orleans, nor in the Archives of the Lazarists in this country. We know that the old title of Bishop of Claudiopolis was retained and that he was elevated to be Vicar-Apostolic of Texas.

New Orleans, March 28, 1842.

My Honored Confrere:

I am writing from New Orleans. His Holiness has refused to accede to my wishes, and the Bulls which I sent back to Rome were expedited anew and arrived here the eleventh of last October. The letters of His Holiness Father Frasoni were so insistent, and the desire of our Holy Father so formal, that I could not refuse a second time. Despite all the repugnance that I had shown, I had to make the sacrifice, and accept a burden almost unbearable and far above my strength. I was consecrated by Mgr. Blanc, assisted by Mgrs. Portier and Chance, on the 6th of March in the Cathedral of this city. Pray for me and have prayers said that I may obtain the graces that I need to carry this new burden and to fulfil the duties confided to me.

A few days after consecration I received sad news from our mission in Texas. Mexico, which never agreed to recognize the independence of the Republic, has tried to reconquer it. The Mexican army has already penetrated to San Antonio, which it took without the least resistance. Detachments marched against Goliad, Victoria and Matagorda. 'Tis believed that the forces amount to twenty thousand men. The Texans ran to arms from all sides. The women and children have taken to flight from the western parts and have retired to the Colorado to avoid falling into the hands of the Mexicans. . . . The Indians have profited by the general confusion to commit depredations. . . . I do not know what has become of our Confreres. They are precisely in that portion of the invaded country. All our beautiful beginnings and our sweet hopes for the future lie in that direction. We have organized a number of stations which gave promise of becoming flourishing parishes, and in an instant all is destroyed!

The will of God be done! I expect to leave for Galveston in a few weeks. My intention was to seek religious women to place in San Antonio and priests for the Caronkowsays' Mission and for Houston and Nacogdoches, but the confused state of the country has caused me to renounce my purpose. I shall try if it is pos-

sible to have Messrs. Calvo and Estany come to me. It is barely possible that we shall have to take flight. . . . .

I was astonished on arriving at New Orleans to find that Father Timon had already arrived from Europe on the 14th of January, and I had a few days afterwards the consolation of greeting him. He gave me your letter, that of Mr. Possou and the different objects that you and the Sisters of Charity had the goodness to send me, also the funds that you had decided to allocate to our mission in Texas. I thank you very sincerely, and ask you to express to the good Sisters my thanks. I paid at once all the debts that I had contracted last year, and I shall try to take the best possible care of the needs of all our Confreres.

I beg, etc.

J. M. ODIN,

Bishop of Claudiopolis and Vicar-Apostolic of Texas.

The disturbed condition of Texas continued and the Texas Militia in those early days functioned somewhat true to form, as is shown in the following letter to Father Timon. (Original in Catholic Archives of America, Notre Dame, Ind. Case Lazarists, L. 32.)

Galveston, June 20th, 1842.

Rev. John Timon,  
St. Mary's College,  
Perry County, Mo.

Very Rev. and Dear Sir:

I have not had the pleasure of receiving any letter from Missouri since I returned to Texas. Be kind enough to write to me as often as you can.

I have spent my time at this place since I came back. The people of Galveston appear very anxious to attend our church on Sunday; it is a great pity it was not built according to the plan you gave them; it is quite too small to receive those who would wish to attend. There is always a good number of the most respectable people every Sunday. I have been obliged to have a little sacristy built, and I am getting some benches, the whole will cost me very near two hundred dollars, though, I hope, the people will pay something for those seats.

The church at Houston is nearly completed. It will be sealed inside; it has a steeple and some kind of pews and measures 50 feet by 25. The whole expense will amount to nearly \$1,100.00, of which I must pay at least \$950.00.

You cannot form an idea of the distressed situation of this country; the corn crop will fail for want of rain in many sections

of the land. There is no business going on, no money in circulation and provisions are extremely scarce.

The Texan Militia has entirely ruined poor San Antonio. They have robbed all the cattle and horses of the poor Mexicans, every grain of corn they had; they have destroyed entirely the Rancho of Dona Calvilla, the most flourishing and most numerous of the San Antonio Valley, and killed or scattered all the people. Great many Mexican families in consequence of these violences have been forced to leave the country and go seek a home beyond the Rio Grande. Five hundred volunteers stationed at Corpus Christi are starving to death and doing all the mischief they can. A party of Mexican traders came in sometime ago with \$3000.00 and about one hundred mules and horses; they took them prisoners and possessed themselves of everything they had. Gen. Houston gave orders to set them at liberty and to restore their property, but the volunteers would not obey; they still retain the traders captives and keep all the property.

We have about one hundred of these volunteers here at Galveston, and every day we hear of some new depredations committed. Beeves, fowls, store provisions are stolen, houses burnt, shooting and stabbing; this is a daily occurrence. Two days ago a man was killed in the middle of Tremont Street before a crowd, and another severely wounded, and the perpetrations of such deeds are allowed to go unpunished.

Congress will meet at Houston on the 27th of this month, but it is supposed that the western members will refuse to come. They are going to discuss whether they must invade Mexico or not. Houston seems to be opposed to the undertaking, but the people are clamorous about it.

I have written Mr. Estany to go and live with Mr. Calvo and Brother Sala, and to visit occasionally the few people who still remain in the San Antonio Valley.

Mr. Ducos and Mr. Bourgeois have obtained a grant of two million acres of land; they are gone to New Orleans, and propose starting very soon for France to gather emigrants.

Two French vessels are daily expected with one hundred and twenty emigrants; the chief is already here; he came by the S. Packets. I have already given Mr. Ducos \$130.00, the receipt of which I enclose in this letter. I do not think that the money of Baton Rouge has been collected, nor the order of Mr. Careta.

I sent some coffee, sugar, wine, shirts and clothing to Messrs. Calvo, Estany and Clark, and begged Mr. Cassiano to furnish the two first with the money they might need. He promised me to do so.

I wrote again by Mr. Ducos to Mr. Etienne.



I have not as yet got a deed for the church lot; the directors of the Company can never be found together.

Sometimes I feel almost discouraged. I would like to have a priest for Houston and one for Galveston, and still I dare not write you to send them in the present unfavorable circumstances. Their health would be very much exposed. We have already a good many cases of fever.

My best compliments to all the confreres; pray for me.

Very respectfully,

Your obedient and humble servant,

✠ JOHN MARY, Bishop of Claudiopolis,  
and Vicar-Apostolic of Texas.

P. S. We have twenty-two scholars in our little school. Mr. Nash is the teacher. Every day I have from twelve to sixteen children to Catechism.

Very Rev. John Timon,  
St. Mary's College,  
Perry County, Mo.

(Original in the Catholic Archives of America, Notre Dame  
Indiana. Case Lazarists, L. 25.)

Galveston, August 20th, 1842.

Very Rev. and Dear Sir:

Since we parted at New Orleans, I have not had the pleasure of receiving a single line from you; I wrote several letters and received no answer.

The country continues to be in a great state of uneasiness, perplexity and misery. General Houston assembled Congress on the 27th of June to determine on what should be done to restore the peace of the country. A bill was passed in both houses for an offensive war, putting the public domain at the disposition of the president, to raise means for the operation and give him the entire control of everything to carry it into execution; but to the great dissatisfaction of the population he vetoed it. He pretended that it was unconstitutional, giving him more power than what he ought to have, and he said that destitute of means it was ridiculous to attempt a war against Mexico. After reading his veto the people began to cool off gradually. The volunteers, five hundred strong, have disbanded and left the west, where they were stationed waiting for the militia of Texas to commence operations against Mexico. They were actually starving, destitute of clothes and of everything else. They go back to the U. S. quite disgusted with Texas. We received letters from Mr. Smith, minister to France, announcing that he had

signed at last a treaty with England, and had obtained a promise from that government to mediate in our favor. Still it seems that the English have little hope of success. Two splendid steam vessels of war left Liverpool for Vera Cruz, manned by Englishmen to act against Texas. We calculate, then, that if the Cabinet of Washington and of England do not succeed in their attempts to obtain an amicable settlement we shall have hard work towards the fall.

I continue to divide my time between Galveston, Houston and the Brazos. I go every six weeks to Houston, where I spend three Sundays, then to the Brazos for eight or ten days. The church at Houston is covered in. It has twenty pews, a communion table, a pulpit and a steeple; it looks very well outside. The length is fifty feet and the breadth twenty-five feet. It was too small every Sunday for the congregation that desired to attend. There seems to be a favorable disposition towards our religion even among Protestants. The number of Catholics is much larger than I anticipated at first; they appear pleased to have a church. Still the number of confessions is not as great as I would wish. Perhaps the jubilee will have some tendency to awaken them. I began it here last Sunday, and good many have already commenced their confession. The work of reformation will be slow; there are so many obstacles in the way.

We will build shortly a chapel below Richmond on the Brazos. General Sommerville gave me ten acres of land for that purpose, and the people have signed money enough and work to put up a small building. The workman has agreed to take up the subscription list in payment of the work. I signed myself fifty dollars, but told them positively that I would not contribute any more.

The amount contributed by the inhabitants of Houston towards their church does not exceed \$150.00. We sold eleven pews for \$143.00, which I hope will be paid; the whole cost of the building is about \$1100.00, so for my own share I have had to pay about \$800.00. In Galveston I have thirty excellent benches as comfortable as pews; twelve only have been rented. Times are so hard and the good will of the people so weak that we could not dispose of more.

I received whilst at Houston letters from Messrs. Calvo and Estany. They were both well, but the country in which they live is in a most deplorable condition. The volunteers and the Texas militia have ruined it entirely. Cattle, horses, ewes, everything has been taken away. There are only two American families living now at San Antonio; more than twenty Mexican families left for the Rio Grande, most of the people are moving from the valley of San Antonio and from the Colorado, for fear of a new

invasion. The crops have failed in many parts of the country on account of the drought, during the spring and beginning of the summer, and the heavy rains that have been falling most every day since the middle of July do a serious injury to the cotton crop.

Mr. Van Ness was killed about three months ago. The Indians are committing a great deal of mischief around San Antonio and Austin. Every week there are some few persons killed. Mr. De Saligny left Texas in consequence of bad health. I put his house at Austin under the care of a good family; it would be impossible to rent it at present, as more than half the population has left the town and people are happy to put families in their houses during their absence. General Houston tried his best to remove the archives of the government from there, but he could not succeed, and the next Congress will be held at Austin. It is the impression of many that the seat of government will not be removed from there.

Several French emigrants have lately arrived, and about one hundred are daily expected, to be followed by a great many others. The principal agent of the emigrating company has purchased one-third of the town of Harrisburg, below Houston, the charter for a bank and railroad of the same place, and four leagues of land around the city. Several large grants have been made lately to French, English and German companies for emigration. If we had only peace, there would be soon a great tide of emigration. Mr. Ducos and Bourgeois are gone to Paris to induce settlers to move to this country. I furnished Mr. Ducos with \$130.00, the receipt of which I have already forwarded to you.

I would need very much one priest for Galveston and one for Houston; it would also be necessary to visit the Trinity, where there are good many Catholics. Still I feel afraid to see them coming before the summer be over and before the clouds that hang over Texas be a little dispelled. If the war does not break out before November, I would be glad if you would send me two priests about that time.

The nun who came to Galveston whilst you were here writes to me continually wishing to return to the place. She will bring with her three French and two English Sisters and about \$8000; she requested the Superior of the Seminary of Grass to write also, and that gentleman tells me in his letter that she belongs to a respectable and wealthy family, that she is an excellent nun and that she will be permitted to come only at my request. If I insist for her, they will let her come to Texas with her companions, but not otherwise. They seem to be dissatisfied at the treatment experienced at New Orleans.

I wrote to Mr. Estany to go to San Antonio to make a re-

treat and give Mr. Calvo the opportunity of doing the same. I think he must be gone there if the fear of the Indians has not deterred him from the journey. It is probable that after the jubilee, I will go myself to visit them. It will not take me more than three or four weeks. Be pleased to remember me to all and to pray for me.

Very respectfully,

Your obedient and humble servant,  
✠ JOHN MARY, Bishop of Claudiopolis  
and Vicar-Apostolic of Texas.

Rt. Rev. Dr. A. Blanc,  
For Very Rev. J. Timon,  
New Orleans, La.

(Original in Catholic Archives of America, Notre Dame, Ind.  
Case Lazarists, L. 24.)

Houston, February 1st, 1843.

Very Rev. and Dear Sir:

I have just received your two letters, one from St. Louis and the other from New Orleans. It would afford me a great deal of pleasure to go to see you at this moment, but it is not in my power. I am on my way to San Antonio. For a long time I have not heard from our priests who are in that quarter, and I would like to see them before going to the States.

The Rev. Mr. Uquhart, who lives with Mr. Mullen at St. Patrick's, wrote to me, expressing a wish to come to Texas. I wrote back to him not to come until I would go over myself. I am anxious to ascertain what kind of recommendations he brought with him, and what were his dispositions. Do me the favor to inquire about him, and if you think that he will suit for this mission send him on by the first boat, directing him to celebrate one Sunday at Galveston and to proceed immediately to Houston, where he will remain until I come back from the west. My intention is to give him the charge of Houston and of the neighboring missions. Let him know that the country is extremely poor, and that zeal, pure disinterested zeal, should prompt him to dedicate himself to this mission. When he arrives at Galveston let him go straight to our house and the sacristan will direct him where to take his meals. At Houston Mr. Dechene will give him a room. He ought to bring with him a bed and some little furniture. If you think that he would not suit for this mission, send me a few lines. I had written about him to Mr. Rousselon, but I have not heard anything from him.

Do me the favor to send me to Houston forty pounds of block tin by the return of the Neptune. Pay the freight on it as far as Galveston and consign it to Dr. Labadie, requesting him

to pay the duties on it and to forward it to Mr. Dechene at Houston. We need it for two bells, that some Germans are casting, one for Houston and the other for Galveston. It is so disagreeable on Sundays not to have some means of calling the people in, that I concluded to have them made. They will weigh 200 pounds each.

The prospect in a spiritual point of view begins to look a little more consoling in Galveston and even here. I trust in God that gradually the change will become more satisfactory. On Christmas Day there were sixteen communions at the first mass and several others during the week.

You cannot imagine how grieved I felt not to hear from you. I would have written often, but did not know where to direct the letters.

Would you advise me to go to Baltimore for the next Council? Send your answer to Galveston and give me long details. Where will I find you next spring?

Give my best regards to the Rt. Rev. Bishop of New Orleans and to all the other gentlemen.

One hundred and seventeen emigrants arrived a few days ago from France and most all are gone to San Antonio. Eight hundred more are expected between now and spring. They have been sent by Mr. Castro, who is authorized to settle two thousand families on the Rio Frio. General Houston has given them the use of the vacant houses and fields of San Antonio, until they all arrive, and then they will go to take possession of their lands.

My health is not very good. I feel very often severe pains of stomach. Pray for me and write before you leave New Orleans. I will remain only a week in San Antonio.

Very respectfully,

Your obedient and humble servant and brother,

✠ JOHN MARY, Bishop of Claudiopolis  
and Vicar-Apostolic of Texas.

Very Rev. J. Timon,  
St. Louis Seminary, Mo.

(Original in Catholic Archives of America, Notre Dame, Ind.  
Case Lazarists, L. 17.)

Galveston, December 31st, 1843.

Very Rev. and Dear Sir:

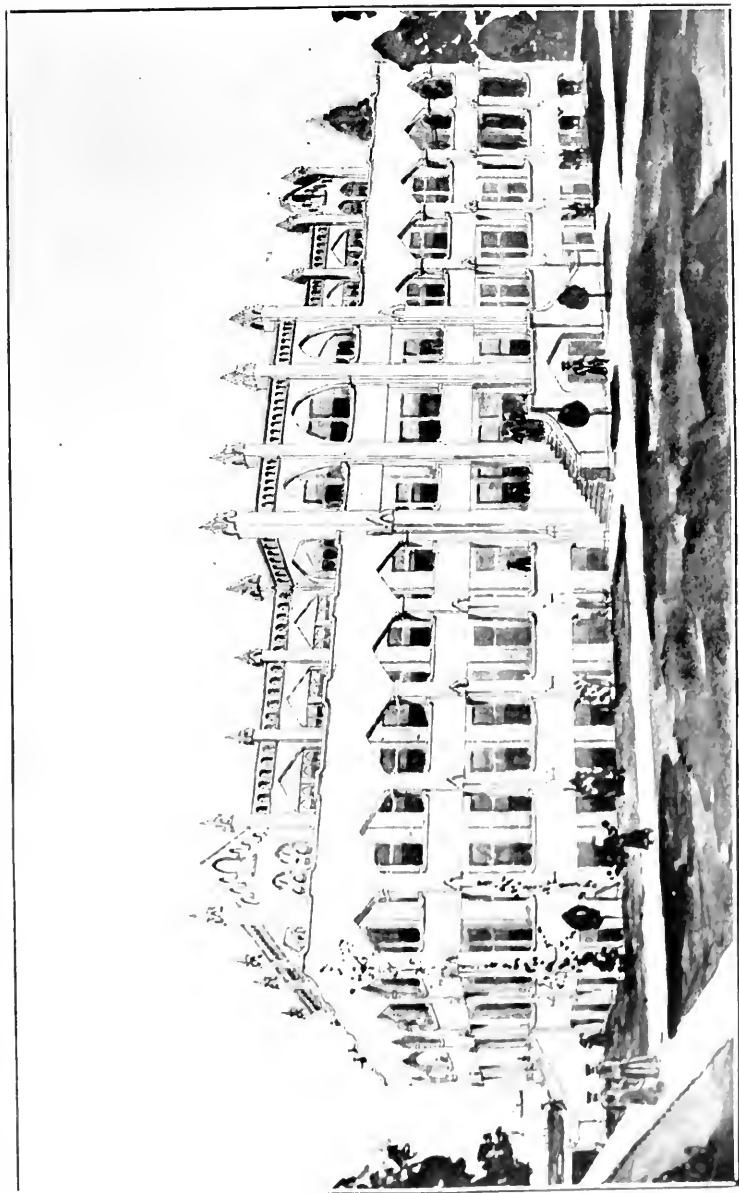
I would have written to you before now, but the many occupations that have taken up all my moments since I returned to Galveston have not left me any leisure.

On the very day on which we reached home, we went to

house-keeping, and you may be assured, it was a great comfort to me, to be dispensed from the necessity of begging hospitality. A little at home is much more agreeable, than ever so much among strangers. Brother Vicari would suit exactly were it not for his unhappy disposition.

I found here the two German priests who arrived during my absence, and both will remain in the country. I have promised to give them each \$. . . . a year for their clothing. Mr. Schneider is about forty years old, speaks the German beautifully and appears to be zealous; he preaches with facility and unction. He knows the French well enough and commences to be understood in English. Mr. Oge is about thirty-six years old and speaks German and French well enough; he sings well and understands music perfectly. So far; however, they seem to be well pleased, especially since my return. I try to make them live as in a community: we have regular hours for everything.

My long absence, which I thought would have ruined this infant mission, has perhaps been of service to them. They have been extremely glad to see me back, and most all hastened to comply with their duties. Many, who had never been to confession, have presented themselves. On Sundays, we sing high Mass and Vespers; in the morning I preach in English and after Vespers one of the gentlemen preaches in German. The church is always crowded, and is even too small, though many come to low Mass. Every morning I catechise the children, twenty and twenty-four in number, when all will come I will have about forty. The number of Catholics has increased during my absence; there must be about seven hundred at present. This morning I rented the pews, eighteen were taken, and if all paid, will give \$200.00; I hope some few more will be disposed of. I am anxiously looking for Mr. Collins; you must feel yourself, that I stand in need of help; would that Mr. M'Giniss came with him, it would still be better; I would station him at Houston and I have no doubt a great deal of good would be done. Mr. Oge I will send to Mills Creek, Bastrop, etc., and Mr. Schneider will divide his time between Galveston, Houston and the Trinity, visiting the Germans until they speak English more fluently. If you send me the two gentlemen above mentioned, we will try to visit a good part of the country when the weather will permit. Emigration from Europe seems to pour in more rapidly than it ever did since I came to Texas. We have had several arrivals from Bremen and among them many German Catholics. Last week there came a vessel from Antwerp with one hundred and twenty-nine passengers, all of them Catholics except four or five. They came from the vicinity of Strasbourg and seem to be very much attached to their religion, most of them having been to their duties since they landed. They will



THE GALLAGHER MEMORIAL  
St. Mary's Seminary, La Porte, Texas





start in a few days to go to San Antonio. As soon as Mr. Collins arrives I will try to go there myself with Mr. Oge to give them an opportunity of complying with their duties and to try to see if we could not make them settle together on some good spot of land. Great many more families are going to come from the same department, in fact there is a vessel expected every day.

We do not know what will be the result of the negotiations that are going on between our commissioners and those of Mexico, but everybody anticipates that we shall have peace. Mr. de Saligny will arrive here in a few weeks. Messrs. Calvo and Estany are well; I just heard from them.

If you have an opportunity from New Orleans, send me to the care of Mr. Rousselon one or two small missals, some few boxes of holy oils and pixes for the Holy Viaticum.

Give my best respect to your Rt. Rev. Bishop and to all our Brethren and pray for

Your obedient and humble servant,

✠ JOHN MARY, Bishop of Claudiopolis  
and Vicar-Apostolic of Texas.

To Father Timon.

(Original in Catholic Archives of America, Notre Dame, Ind. Case Lazarists, L. 8.)

Galveston, April 16th, 1844.

Very Rev. and Dear Sir:

Many letters have I written to you since my return to Galveston, and have looked in vain for an answer from you. I must, no doubt, have given you some displeasure or otherwise I cannot imagine why you have forgotten me entirely. Do, for God's sake, send me a few lines as soon as you get this letter.

Brother Vicari is no longer with me; I hope you received the letter I sent you, when he left this place.

A great change has taken place in Galveston. Since last spring the population has increased rapidly considering the difficulties of the times, and most of the new settlers belong to our Church. Our chapel is by far too small for our population; every Sunday it is crowded and many who would like to assist at the divine service are obliged to go away for want of room. The interests of religion require that I should soon make preparations for a more spacious edifice. A convent likewise becomes of absolute necessity. The Protestants will make every effort to start up schools and I could soon commence an establishment with the good feeling which is entertained towards the Catholics; there is no doubt, we would have the best chance of success. The more I reflect on the different measures which would con-

tribute to promote the glory of God, the more I feel the indispensable necessity of going to Europe.

Every day, almost, I receive letters inviting me to visit places where Catholics are becoming more numerous and have children growing up unbaptized and destitute of religious instructions; but alone as I am, what can I do? If I leave this place even to go to Houston, on my return I find people less attentive to their spiritual duties. During my absence from Houston the Catholic children frequent the Sunday Schools and the Protestant meetings and imbibe ideas quite prejudicial to their faith. Seldom can I go as far as the Brazos River. It is impossible for me to visit the Trinity, or various other situations where some good might be done. What are our priests doing in the West, I cannot tell, it has not been in my power to see them for better than two years. The uneasiness of mind, the daily instructions for children, the preparation for every Sunday sermons and the other duties of the ministry are gradually undermining my health. At times I feel very unwell, and pure necessity compels me to go. Oh! were you to send me Mr. Collins and another priest, how thankful would I feel! We have here in Galveston, I am sure, more than twice the number of Catholics of the Cape, fully as fervent if not more so than those of Cape Girardeau. It is not rare, since the Easter time began, to see fifteen and twenty penitents presenting themselves for confession on a Saturday evening. Already a good many, who had not been to confession for fourteen and twenty years, have complied with their Easter duties, and had I been able to spend the whole time of Lent as I calculated, relying on Mr. Collins' coming, I have no doubt the greatest part of our Catholic population would have fulfilled the Easter precept. The dispositions of the people are good, they only need instruction. I would like very much, that you would come, at least as far as Galveston, the next time you will come down to New Orleans. Our principal house in Texas ought to be situated at this place and I would wish to have your opinion about the situation which we should select for the purpose. Lots can be had on fair terms, but by delaying much longer, it will require large sums. Property begins to become much more valuable on account of the great many buildings which have been put up since last year.

A treaty of peace and friendship has been concluded last year with many of our Indian tribes, and General Houston started last week to conclude one with the Comanches, who, it is said, are anxious for it. Perhaps we might soon commence missions among them? But still where are the priests you would have to send? Reflect on this, if you please. It is useless to speak and promise anything unless we have a reasonable prospect of being able to undertake something in earnest.

One of my German priests is going away this week. Here at Galveston we have very near eighty or ninety Germans, who hardly speak anything else but their own language. Upwards of two hundred are now settling along the San Antonio River. Providence, I hope, will send me some good zealous priests to take charge of them.

The Ursulines seem disposed to establish a branch at this place. It will be a kind providence for me and the country, as they have means to go to the expense to take charge of the undertaking.

I have bought the two lots adjoining my little cottage and contracted for a new addition to the house. It would afford me room for a good garden and for the accommodation of the priests when they come to see me.

Give my best compliments to all our brethren and pray for  
Very respectfully,

✠ JOHN MARY, Bishop of Claudiopolis  
and Vicar-Apostolic of Texas.

To Father Rousselon.

(Original in Catholic Archives of America, Notre Dame, Ind.  
Case Lazarists, L. 23.)

San Antonio, September 22, 1844.

Since my departure from Galveston I have not found occasion to write you as I have been almost outside the civilized world. Today there is a person going to Galveston, and I ask you to mail the bundle of letters I am sending in your care. You will no doubt have heard already of the death of poor Mr. Paquin. I know neither the details nor the date. I was indeed sorry to receive the terrible news ten days ago. The good God puts me to a supreme test. He was so useful, I was so happy to have him with me, and scarcely had he arrived when he is taken away. I recommend him to your prayers. I shall leave here in eight days and I hope to arrive in Galveston about the first of November. I shall write you then and also to Monsignor.

Your devoted and humble servant,

✠ JOHN MARY, Bishop of Claudiopolis  
and Vicar-Apostolic of Texas.

Very Rev. John Timon,  
New Orleans, La.

(Original in Catholic Archives of America, Notre Dame, Ind.  
Case Lazarists, L. 15.)

Galveston, December 11, 1844

Very Rev. and Dear Sir:

I returned last Wednesday from the west after an absence of more than five months. When I started for Galveston all

enjoyed a good health and little did they expect the awful visitation which has proved so fatal, especially among the new settlers. I felt, however, some uneasiness for poor Mr. Paquin and Mr. Brands; I offered them to remain alone at Galveston, but they would not; they thought they would be safer here than riding in the burning sun. It was only at the end of August that I heard that the epidemic had broken out and on the 15th of August the sad intelligence of poor Mr. Paquin's death came to me. You may judge of my distress and affliction! I would have returned immediately to this place, had I not been told that Mr. Brands was restored to health and that the fever had entirely disappeared. I continued then my journey, visited almost the entire portion of western Texas and had truly reason to be thankful to God for the good which it seemed to produce. Many, great many attended the spiritual exercises, not only Catholics but even Protestants, and seemed to listen with great anxiety. We had many confessions and communions. I baptized several children of Protestant parents, and some adults. Sixty persons received the sacrament of confirmation. The total number of confessions heard during the year amounts to 2774 and that of communions to 2507, twice as many as within the year 1843. Providence, as you see, has been pleased to bless our little efforts; but still how much remains undone, for want of clergymen. Mr. Calvo continues to labor with a great zeal and does a great deal of good at San Antonio. Mr. Estany cannot be too much praised for his indefatigable zeal and his constant exertions; he has been truly a missionary, bearing patiently with all kinds of privations and bringing back to the practice of their duties many cold and indifferent Catholics. He is very much respected and loved by all in the vast portion of country which he visits.

On my arrival at Galveston I have found Mr. Brands in good health and fine spirits. The severe attack of the yellow fever seems to have removed all his former indispositions.

On the 12th of September I laid the cornerstone of a new church for the Germans at Castrovilla, on the banks of the Medina, twenty-four miles from San Antonio. A new colony is forming there under the guidance of Mr. Castro; already the place contains sixty-six families assembled in a village and they expect two hundred and fifty families more in the course of this winter. The spot is healthy and beautiful. There is an association of German princes sending emigrants to Texas; one vessel has already arrived with 150 passengers and three or four more are daily expected. The Prince of Solms has arrived here last summer to make necessary arrangements; he told me that they intended settling here in Texas about ten thousand families

within three or four years. What shall I do to procure clergymen for the Catholic portion of these people?

I would like to have your opinion about my going to Europe. Mr. Etienne advises me to undertake the journey, and the impossibility of procuring clergymen here, means to build the churches we need, etc., etc., makes me feel desirous to go. If I determine on the journey I will go to see you before I leave the U. S.

I often wished to write you during my travels, but the difficulty of procuring paper or conveyance for letters prevented me from doing so.

Farewell, my dear Sir, and pray for

Your old friend and brother,

✠ JOHN MARY, Bishop of Claudiopolis  
and Vicar-Apostolic of Texas.

## CHAPTER VIII.

### EARLY PIONEERS.

We append a short sketch of some of the pioneer co-laborers of Bishop Odin.

#### THE MOST REV. JOHN JOSEPH LYNCH, C. M., D. D.

When Father Odin came to Galveston, May 29, 1841, he was accompanied by a small number of priests, among whom were the Rev. Fathers John Joseph Lynch and John Brands, both of the Congregation of the Mission.

John Joseph Lynch was born in Ireland, 1816, and after completing his education in Dublin and Paris, came to the United States. His first appointments were in Galveston and Houston. In 1848, he became president of St. Mary's College, Barrens, Mo. In 1856, he founded Niagara University ("Our Lady of Angels") at Niagara Falls, N. Y. In 1859, he was consecrated Bishop of Aechinas and coadjutor of Toronto. He succeeded to the see of Toronto, April 26, 1860; became the first archbishop of Toronto and metropolitan of Ontario, March 18, 1870; died May 12, 1888. In 1869, he was a member of the Vatican Council.

#### THE VERY REV. J. M. PAQUIN, C. M.

The Catholic Directory of 1845 contains the following obituary notice:

"Died, at Galveston, in the Republic of Texas, August 13, 1844, the Very Rev. J. M. Paquin, vicar general of the Rt. Rev. Dr. Odin, vicar apostolic of Texas.

Mr. Paquin was born at Florissant, in Missouri, in 1799. He entered the seminary of the Barrens in 1820, and soon attached himself to the Congregation of the Mission. Tender piety, entire obedience, profound humility, a spirit of sacrifice and self-abnegation, marked his conduct uniformly during his clerical career. After having successively been superior of the mission at Cape Girardeau, and presided over the seminary and college of St. Mary's, he was transferred to St. Louis in 1842. Two years after, he repaired to Texas, to share the labors of that difficult mission, and soon fell a victim to the yellow fever which was raging in that country."

Father Paquin lies buried in St. Mary's Cathedral, according to the following entry in the Liber Mortuorum:

"On the 15th day of November, 1847, were removed to the new church the mortal remains of the Rev. Joseph Paquin, who departed this life on the 11th of August, 1844, a victim of yellow fever.  
JOHN BRANDS, C. M."

The name of Father Paquin appears in the Cathedral records, but four times—under the baptisms of Adeline Michel and Pierre Joseph Kappes, and under the funeral notices of Joseph M. I. Menard and Gabriel Dolques.

#### THE REV. N. STEHLE, C. M.

Father Stehle came to Galveston in 1840 with the Prefect Apostolic, the Very Rev. John Timon, and remained here until shortly after the arrival of Father Odin in 1841. He then returned to the mother-house of the Congregation of the Mission in the Barrens, Mo. The Catholic Directories of 1843 and 1844 place him at the Church of the Holy Cross at La Salle, La Salle County, Illinois.

During his stay in Galveston he married Edmond Quirk and Elisa Kelly, and baptized Marie Adele Bremond, Johanna McKally, Margaret Bergstrom, Marie Ounnen, Daniel Cochin, Mary Ann Fortney, Stephen Campien, Louise Ill, John Kreiner, Henry Reed, Mary Morrison, James Kehoe, Peter Wm. Dinke-laker, and James H. Klahn.

#### THE VERY REV. JOHN BRANDS, C. M., V. G.

Father Brands came to Galveston for the first time in 1841, in the company of Father Odin and Father Lynch. The Catholic Directories of 1843 and 1844 station him at St. Genevieve, St. Genevieve Co., Missouri. When he left Galveston is not known.

He returned, however, in 1844—perhaps in company with Father Paquin; for his first entries in the Cathedral registers are side by side with those of his confrere in religion.

For three years he shared the labors of the Cathedral parish with Father Rollando; and, shortly before the latter's death, he was appointed vicar general by Bishop Odin. He took a prominent part in the ceremonies of the corner-stone laying and the consecration of the Cathedral.

## THE REV. BARTHOLOMEW ROLLANDO, C. M.

In 1842 and 1843, Father Rollando was pastor of the church of St. John the Baptist at Springfield, Ill. When the diocese of Chicago was established toward the end of 1843, and the churches of the religious transferred to the diocesan clergy, Father Rollando came to Galveston as assistant pastor of St. Mary's Church. He labored here till 1847, when he was called to his reward.

On the south wall of the Cathedral, at the altar of the Sacred Heart, there is a marble slab with the following inscription:

Charitate vestra orate pro anima  
Bartholomaei Rollando  
S. Romanae Ecclesiae Presbyteri et Congregationis Missionum  
Sodalis.  
Bordigheri in Italia natus A. D. 1812.  
Obiit die Octobris 11, A. D. 1847.  
Aetatis anno xxxv.  
R. I. P.

In the book of interments Father Rollando's death is recorded as follows:

"On the 12th of October, 1847, I, the undersigned, interred the body of the Rev. Bartholomew Rollando, C. M., who yesterday departed this life, aged 35 years.

J. BRANDS, C. M."

Father Rollando had apparently been ill only a short time, for, as late as September 10, 1847, he entered the following baptism:

"On the 10th day of September, 1847, in St. Mary's Church, I, the undersigned, baptized Ellen, born the 7th of August, 1847, daughter of Bernard McDonnell and Winfreda McGuinny. The sponsors were Francis McGuinny and Rosana Craycroft.

"B. ROLLANDO, C. M."

The years 1853 and 1854 were disastrous for Galveston. To quote from a recent article on "Early Churches in Galveston," by Ben C. Stuart: "Many who daily pass St. Mary's Cathedral, and who can not fail to note the modest marble monument which for fifty years has stood near the entrance of the structure, are unaware of the fact that it marks the graves of as great heroes as any ever falling upon the field of battle. In the summer of 1853, Galveston, then a town with a population of 6,000 persons, was visited by an epidemic of yellow fever, which resulted in 335 deaths. Among this number were six unacclimated Catholic



priests, who went everywhere ministering to the sick and the dying, until, weakened by their exertions, they were stricken by the disease and fell victims to it."

The inscriptions on the monument in question read as follows:

On the north side: "Hic jacent RR. DD. J. C. Melton, J. Baudran, J. P. Bajard, G. Metz. Obierunt A. D. 1853-1854. Seigneur, donnez lui le repos eternel. Que Votre Lumiere l'eclaircisse pendant l'eternite. Monumentum pietatis fidelium. R. I. P."

On the other side: "Hic jacent RR. DD. J. Dixon, D. O'Driscoll. Obierunt A. D. 1853-1854. 'Out of dust thou wast taken, and unto dust thou shalt return.' Monumentum pietatis fidelium. R. I. P."

On the south side. "In memory of E. Hug. Born Nov. 29, 1809. Ordained June 1, 1833. Died Sept. 27, 1853."

On the east side: "Zum Andenken unser geliebten E. Hug-Grunder der Deutschen Congregation. Starb am 27 September, 1853."

As late as September 2, 1853, Father Hug made the following interesting entry, in which he describes yellow fever:

"Anno Domini 1853, die secunda Septembris, in Coemeterio Catholico sepulta est Maria Bieling, uxor Gulielmi Vonbein. Per dies octo febris atra biliosa laboravit, et antequam e vivis discesserit, omnibus sacramentis quae Ecclesia moribundis administrat, refecta fuit. Decem diebus ante ejus mortem, frater ejus, Fredericus Bieling, e vivis discessit.

"E. HUG."

Of the seven priests named on the marble shaft, six died of yellow fever; one, the Rev. Joshua Dixon, died of consumption, as the following record shows:

"On the 4th of September, 1853, I, the undersigned priest, performed the funeral of Reverend Joshua Dixon, native of England, who died the same day of consumption, aged 33 years.

"J. F. BAUDRAN."

## CHAPTER IX.

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### EARLY CATHEDRAL RECORDS.

#### SOME PAGES FROM THE EARLY BAPTISMAL RECORDS.

The Cathedral records begin with the year 1840, when the Republic of Texas was created a prefecture apostolic. The earliest records read as follows:

"The seventh of December, eighteen hundred and forty, I, the undersigned priest of the Roman Catholic Church, and prefect apostolic of Texas, baptized Michael, born Dec. 13, 1839, of William Morris and Margaret McClain. The sponsors were John Bettely and Mathilda Bettely.

"JOHN TIMON, P. A. T.

"The seventh of December, eighteen hundred and forty, I, the undersigned, baptized Marie Felicite Augustine, born Sept. 17, 1839, of Medard Menard and Susan LeClere. The sponsors were Peter J. Menard and Rosine Menard.

"JOHN TIMON, P. A. T.

"The eighth of December, eighteen hundred and forty, I, the undersigned, baptized Marie Adele, born May 28, 1840, of Sylvester Camille Bremond and Elizabeth Montamat. The sponsors were Marie Despinot Pelletier and Nicholas Labadie.

"N. STEHLE, Cong. Mis.

"The ninth of December, eighteen hundred and forty, I, the undersigned, baptized Joanna McKally, born Sept. 26, 1839, of James McKally and Margaret Reed. The sponsors were Christopher Fox, etc.

"N. STEHLE, Cong. Miss."

Then follows the record of the baptism of a slave, viz.:

"I, the undersigned, this ninth day of December, eighteen hundred and forty, baptized Marie Rose, born March 12, 1840, of Joe and Adelaide, servants of M. B. Menard. The sponsors were Medard and Susanna Menard.

JOHN TIMON, P. A. T."

Others baptized in 1840 were: Sarah Labadie, Charlotte Labadie, Robert Alexander McCallum, Margaret Bergstrom and Maria Ounnen.

For the year 1841 we find recorded the baptism of Caroline DeLacy, Daniel Cochin, Mary Ann Fortney, Stephen Campion, Louise Ill, John Kreiner, Henry Reed, Mary Morrison, James Kehoe, Peter William Dinkelaker, James K. Klahn, and the following two, the first baptisms administered here by the future bishop of Galveston, then vice-prefect apostolic, the Very Rev. John Mary Odin:

"I, the undersigned, priest of the Roman Catholic Church, the seventh of July, 1841, in the city of Galveston, baptized Anna Josephine, daughter of Denis Campion and Anna Murphy, born on the 18th of June, 1841. The sponsors were John M. Odin and Mary Murphy.

"J. M. ODIN, Vice Prefect Apost.

"I, the undersigned priest of the Roman Catholic Church, on the eleventh of July, 1841, baptized Mary Cicily, born on the twenty-fourth of May, A. D. 1841, of Nicholas D. Labadie and Mary Norman. The sponsors were Charles F. Labadie and Rosine J. Menard.

"J. M. ODIN, V. P. A. T."

The first baptisms in 1842 were those of John Heiferman, Edward Francis Byrne, and Marie Felicite Romaine.

The Republic of Texas was elevated from a prefecture apostolic to a vicariate apostolic March 6, 1842. The first baptismal entry of the vicariate reads as follows:

"Die 17 Maii, 1842, ego Joannes Maria Odin, Cong. Miss., miseratione divina et Sanctae Sedis Apostolicae gratia episcopus Claudiopolitanus et vicarius apostolicus Texensis, baptizavi Joannam Theresam Elizabeth, natam die 17 Martii, 1842, filiam Joannis B. Moser et Mariae Magdalenae Illig. Patrinus fuit Petrus Hyacinthus Moser et matrina Joanna Moser.

"JOANNES MARIA, Episc. Claudiopo.,

"Et Vic. Apos. Texensis."

The other baptisms of 1842 were those of Mary Magdalen Smith, Ann Elizabeth Reed, John Adolph Ute, Pauline Henrietta Cobb, Henry Francis Cobb, Susan Earl, Josephine Ann Officier, Elizabeth Slaven, Stanislas Maykowsky, Catherine Harriet Fortney, Sarah Butler, and Caroline Huete de Conde, whose baptismal record reads:

"12 Septembre, 1842, j'ai baptise Caroline Francoise Huete de Conde, nee le 10 Septembre a bord du grand Conde, fille de

Barthelemy Denys Huete et de Marie Maurean. Le parrain a ete M. Charles Hyacinthe Maria Rogerie, et la marraine Françoise Piot.

“JEAN MARIE, Eve. de Claudiopolis,  
“Et Vic. A. du Texas.”

The sacrament of baptism was administered, in 1843, to Mary Lecompte, Stephen Albardier, William Keogh, John Fahey, Margaret Fahey, Benjamin Daniel Condén, Louis F. Officier, Anthony, F. Clausen, Theresa De Young, John De Young, Josephine Seitz and Mary Ann Byrne.

The year 1844 shows the baptisms of Louisa Schneider, Sophie Hannaur, Julius P. Philipp, Sarah Elizabeth Lang, Mary Schmitt, Elizabeth Arsega, Rosa Billmann, Adolph Billmann, Joseph Marie, Isidore Gustave Menard, Joseph Stetson, Anna Mary Stetson, Mary Ellen Stetson, Thomas Gilbert, Pauline Harriet Villemain, James Edward Campion, Sophie Amelia Soehnlen, Francis Oliver Stetson, Coralie Testard, Michael B. Baudin, Mary Ann Lux, Mary Rooney, Adeline Michel, Peter Kappas, Mary Brucker, Michael Ohmschlaeger, Henry Netzenheim, Nicholetta Meixner, and Pauline Hede. Likewise the following interesting entries:

“On the 8th of September, 1844, I, the undersigned R. C. priest, baptized Richard, born March 10, 1844, of Louisa, servant of Nicholas Fitzsimmons. The sponsors were William and Theresa.

“JOHN BRANDS, C. M.

“On the 8th of September, 1844, I, the undersigned R. C. priest, baptized Martha, born June 5, 1842, of Louisa, servant of Nicholas Fitzsimmons. The sponsors were Jack and Mathilda.

“JOHN BRANDS, C. M.

“On the 8th of September, 1844, I, the undersigned R. C. priest baptized Richard, born March 10, 1844, of Louisa, servant of Nicholas Fitzsimmons. The sponsors were Jack and Melinda.

“JOHN BRANDS, C. M.”

The persons baptized in 1845 were: James Samuel Hunt, Mary Catherin Jay, Joseph Labadie, Leo Anthony Drouet, Octave Simeon Spear, August Richard, Mathilde Richard, Josephine Richard, William Dickinson, Frances E. Schevalm, Laura Fitzsimmons, John Condon, Mary Jane Laws, Mary Ann Quinn, Erasmus Brown, Margaret Cahill, Mary D'Abadie, Melina D'Abadie, Emma Moser, Elizabeth Nash, Mary Ann Jordan, Emelie Claire, Matthew Cahill, Charles Peter Hotz, Mary Ann Daum, Mar-

garet Ziedermann, Margaret Rodsch, Elizabeth Wening, Anna Erk, Mary Catherine Heimann, Alexander, born of a servant woman belonging to Nicholas D. Labadie.

The year 1846 saw the baptism of thirty-one slaves, twenty-eight of whom belonged to John Gillard, of Liberty, Texas. On baptizing a certain colored woman, Rev. R. Hennesy, C. M., recorded:

"She is a colored person, but free."

The names of the remaining seventy-four persons christened in 1846 are:

Mary J. De Young, Catherine Reinhart, Peter Hehl, Antoinette Officier, Agnes Jane Byrne, Mary Layendecker, John Henry Sandscreiper, Johanna Wedig, Frances Fastelling Mary Geroult, Mary Ann Dirks, Caroline Jinz, Robert Hillebrant, Mary Ellen Campion, Anna Mary Schmidt, Ellen Cleary, Mary Kleck, Josephine Keller, Elizabeth Rothemer, Mary Giles, Elizabeth Aeman, Emma Schneider, Philumena Rollet, Peter Resch, August Reiley, Vincent Plittner, Catherine Nester, Mary Conden, Robert Henry Neal, Jane Keogh, August Bruhn, Catherine Slevin, John Darage, Octove Dupas, Joseph Aull, Magdalen del Breuille, Anthony Leonard, Mary Falvey, Frederic Leinmiller, Joseph Brandis, Robert Stanger, Catherine Stanger, Mary Frances Dirks, Elizabeth Kramer, Mary Philumena Dirks, Godfred Heidrich, Joseph Bonot, Mary White, Catherine White, Joseph White, John Gillard, John de Blanc, Appolinaris Gillard, John Gillard, Joseph de Blanc, Catherine Jones, John Markey, Peter Markey, Sarah Chism, Anne Chism, Fanny Abshier, Alexander Jackson, James Jackson, Patrick Adams, Jane Adams, Robert Adams, Emma Dunman, Sarah Dunman, Rebecca Dunman, Mary Gillard, Mary de Blanc.

Slaves are indicated in the early register by the letter S. Thus:

"On the 17th of January, 1847, in St. Mary's Church, I, the undersigned, baptized John Price, two years of age, born of Diana Williams, servant of Widow Moore. The sponsors were Henry Benjamin, S. (slave of) Cobb and Antoinette Marie S. (slave).

"B. ROLLANDO, C. M.

"The 23rd day of March, A. D. 1847, in St. Mary's Church, I, the undersigned, baptized Richard, 3 years old, son of Margaret Melinda, slave of Widow Moore. The sponsor was Helen Blossman.

"B. ROLLANDO, C. M.

"The same day, *ibidem*, I baptized Thomas, 16 months old, son of Margaret Melinda, slave of Widow Moore. The sponsor was Eliza Blake.

"B. ROLLANDO, C. M."

On the margin of the records these names appear thus:

JOHN PRICE, S.  
RICHARD S. MOORE.  
THOMAS S. MOORE.

The St. Mary's Church mentioned in these baptisms is the old St. Mary's Church, a wooden structure, which stood on the site of the present Cathedral, and was moved out into the street during the erection of the present edifice. The corner-stone of St. Mary's Cathedral was laid a few days before the last two baptisms were administered, viz., on March 14, 1847.

The first persons baptized in St. Mary's Cathedral were Francis Delbrel, Carlos Delbrel and Celina Delbrel. On the margin of the register we find this note in Bishop Odin's handwriting: "These two brothers and sister were the first children baptized in the new church of St. Mary."

#### INTERMENT REGISTER — SOME MORE RECORDS FROM THE OLD ST. MARY'S CATHEDRAL SHOWING EARLY DEATHS.

During the seven years (1841-1848) in which the wooden St. Mary's Church stood on the site of the present St. Mary's Cathedral, the mortality of the parish was very light. In fact, while the registers of baptisms and marriages open with the year 1840, the first entry in the Liber Mortuorum was made in June, 1842. It reads as follows:

"On the 2d day of June, 1842, I, the undersigned, interred, according to the rites of the Catholic Church, the remains of Mrs. Jane Smith who departed this life this morning.      ffl

"J. M. ODIN,

"Bishop of Claudiopolis and Vicar Apostolic of Texas."

The cornerstone of St. Mary's Cathedral was laid March 14, 1847. Up to that time we find recorded only eighteen deaths, five children and the following thirteen adults: Gaspar Frank, John Copley, Henry Edward Reisacher, Peter Kapps (July 27, 1844; three days later his wife), Elizabeth Kapps, Gabriel Dolquis, Louisa Rossi, Martin Muller, Elisa Roddy, Mary Sand-scheiper, Catherine Fink, Frederic Brandis and Catherine Keller.

Yellow fever, it would seem, raged in 1847; for within the space of three months we find recorded as many as seventeen deaths:

Catherine O'Neil, Jacques Tacquard, Henrietta Jeannotot, Francis Betz, Leonard Schneider, Francis Jeannotot, Joseph Kirker, John Igonet, Nicholas Lodie, Catherine Fuchs, Mary Jane Menard (consort of Col. M. B. Menard), Max Joseph Moller, John Leinmiller, Lutgarda Moller, Herman Moller and Johanna Stofehl.

From 1848 to 1853 the entries are few. They show the deaths of Susan Long, August Tegely, Francis Nash, Francis Doyle, David Gilbert, Terence Nugent, an infant slave, Fidelis Tegely, Jean Leonard Wilkin, Mary Lender, Charles Moser (the first person buried from the present Cathedral), Mary Laws, John Lender, Mary Lindenberg, Estelle Leroy, Mary Lender, Johanna Hartosy, James Nash, Mary Boatman, Henry Coeurs, Sarah McGee, John Waters, Eliza Joannet, Maria McDonnell, Matthew Gauthier, Margaret Guyot Ballard, Desire Gollifet, Edward Cannon, Francis Moreau, Timothy Molloy, Adelaide Egox Cardon, Sophia Marke, James Conlan, Emma Sauter, Armentine Henoc, Sarah Hale, J. Adolphe Toumie, Emily Gutierrez, Emeline Bielng, Louis Funke, Catherine Gengler, Joseph Rieke, Mary Hoffmann and Louis Neetsch.

Of the funerals in 1853-54, Father Hug conducted those of Theresa Soller, Frederic Edeling, Louisa Hutz, Odelia Kinley, Isidora Leclere, John Nieblin and Mary Vonbein; Father Baudran that of the Rev. Joshua Dixon; Father O'Driscoll those of Margaret Henratty and Elizabeth Walsh; Father Feltin those of John Hermann, P. J. Carroll and Mary Knapp; Father Metz those of William Schaeffer, Louisa Wehmeyer, Caroline Rieke, Mrs. Fortener, Mary Rieke and Louis Marke; Father Vignalle those of John Peter Lacosta, Theresa Lienart, Francis Frote and Peter Lienart; Father Chambodnt those of Chapuis Jean Detour, George Weaver, John Boibieux, Margaret Salter, Joseph Bielme, and the following, which are summarily recorded as follows:

#### YELLOW FEVER OF 1854.

"The following persons were buried by the undersigned.

- |                                       |                           |
|---------------------------------------|---------------------------|
| "Aug. 8—Mr. Fitzpatrick.              | "Aug. 30—Mary Kleiber.    |
| "Aug. 13—Mrs. Fitzpatrick.            | "Sept. 1—Mr. O'Brien.     |
| "Aug. 23—Mary Comdon, 3<br>years old. | "Sept. 2—Mr. M. Downy.    |
| "Aug. 27—Ann O'Driscoll.              | "Sept. 4—Thomas Kerow.    |
| "Aug. 29—Elizabeth Miles.             | "Sept. 6—Catherine Kelly. |
|                                       | "Sept. 6—Ann Dayly.       |

- |  |                                |
|--|--------------------------------|
| "Sept. 9—Mrs. Jockusch.                  | "Sept. 18—Mary Frost           |
| "Sept. 9—A German girl,<br>name unknown. | "Sept. 26—Mr. Gay Jean, age 40 |
| "Sept. 11—Mr. Baulard.                   | "Sept. 29—Marchand.            |
| "Sept. 12—George.                        | "Sept. 29—Valerio de Gondolfo  |
| "Sept. 12—Julius Hermann.                | "Sept. 30—Marchand.            |
| "Sept. 12—Bridget O'Driscoll.            | "Oct. 1—Marchand.              |
| "Sept. 15—Johanna Hecker.                | "Oct. 2—Margaret Froba.        |
| "Sept. 15—John Hecker.                   | "Oct. 3—M. Froba.              |
| "Sept. 17—Mary Froba.                    | "Oct. 16—Mrs. Kerker.          |
| "Sept. 18—Michael Havn.                  | "Oct. 16—Mary Waters.          |

"L. C. M. CHAMBODUT, V. G."

MARRIAGE RECORDS — INTERESTING DATA CONCERNING EARLY MARRIAGES IN GALVESTON.  
RECORDS OF SLAVE MARRIAGES.

"O, that hallowed form is ne'er forgot which first love traced;  
Still it lingering haunts the greenest spot on memory's waste.

'Twas odor fled  
As soon as shed;

'Twas morning's winged dream,  
'Twas a light that ne'er can shine again on life's dull stream!  
O, 'twas a light that ne'er can shine again on life's dull stream!"

Thus in Moore's sweet rhythms the widowed consort may sing the heart's plaint, as today memory opes her mystic door and dreams of youth return. Others, long since laid low, in their children's girls are courting and go wooing in their children's boys.

The first marriage recorded in the Cathedral register is as follows:

"I, the undersigned priest of the Roman Catholic Church and prefect apostolic of Texas, have this 9th day of December, 1840, united in marriage Nicholas D. Labadie, son of Antoine D. Labadie and Charlotte Barthe, with Agnes Rivera, daughter of John Lang and Jeannette Hoekness. The witnesses were Peter J. Menard, Medard Menard, and many others.

"JOHN TIMON, P. A. T."

Then follow in quick succession the plighted vows of Andrew Jackson Van Winkel and Jane Lawrence, James W. DeLacy and Caroline Winship, Edmond Quirk and Elisa Kelley.



In 1842 and 1843 we find recorded only six marriages in all—Joseph Arsega and Mary Martin, Louis Thuner and Louisa Bart, Charles Giesecke and Margaret Schlosser, William Newell and Elizabeth Ward, Kosciusko Morgan and Caroline Cox, Peter Kapps and Augusta Moser.

But the year 1844 was a leap year, and leap year evidently meant for the young ladies of the early days what it means for their granddaughters today. The result was a happy one. Twenty couples marched up to the altar. They were: Peter Lawson and Elizabeth Heimann, Alexander McClelland and Catherine Rooney, Jacob Matossy and Marie Bauliere, Henry Edward Reisacher and Anna Pauline Parguet, John Kircher and Mary Figely, Peter Delbrel and Theresa Thompson, John De Young and Theresa Wetzel, John Stephan and Anna Schmidt, Andrew Holtz and Henrica Beckmann, Isaac D. Knight and Anna Haff, Henry Reiser and Sophie Oualline, Felix Testar and Julia Oualline, Joseph Aull and Catherine Desalme, Lawrence Schaeffer and Theresa Denny, Peter Reis and Mary Catherine Michel, Valentine Fey and Catherine Eckart, John C. Heidet and Jeanne Bonat, Frank Dirks and Catherine Franklin, Michael Jordan and Mary Corcoran, Peter D'Abadie and Emilie Natalie Ratisseau, Edmond Logre and Jennie Bricheux.

The record for 1845 is adorned with the magnificent signature of W. B. Ochiltree, who was married by Father Brands. The entry is as follows:

“On the 17th of June, 1845, I, the undersigned Roman Catholic priest, joined in the bonds of matrimony the Hon. William B. Ochiltree, 34 years of age, son of David Ochiltree and Coriah Ann Beck, and Maria Louisa Reid, 24 years of age, daughter of Nathan Smith and Jane Hamilton. The witnesses were Gen. M. Hunt and Henrietta Moffitt.

“W. B. Ochiltree, M. L. Reid. Witnesses: Memucan Hunt, H. Moffitt.

“JOHN BRANDS, C. M.”

The other marriages of the year were those of James McKinley and Margaret Morris, Andreas Holtz and Marie Biterle, H. B. Jakes and Rebecca Grayson, Martin Keller and Catherine Burrer, Charles Bachling and Ursula Weinot, Jean Cartier and Magdalen Desalme, Nicholas Fitzsimmons and Elizabeth Carter, B. Matthews Balderschwitter and Theresa Dennis, John Bonnot and Florence Carron, George Delbrel and Magdalen Desalme, Pierre Francois Blondeaux and Virginia Euphrasia Barri, Lawrence Bruhn and Josephine Mueller, John P. Christian and Christiana Oualline, John Pfeifer and Johanna Wiehmann.

The first slave marriage contract entered on the Cathedral records is the following:

"On the 15th of February, 1846, I, the undersigned R. C. priest, married John Waters, servant of.....and Helen, a servant girl of Mr. J. Leclere. The witnesses were Edward and Mary Kelley.

"JOHN BRANDS, C. M."

In the year 1847, we run across another slave marriage:

"On the 2nd day of October, 1847, I, the undersigned priest of the R. C. Church, joined in the bonds of matrimony Martin, 30 years old, son of Nancy, slave of Mr. O'Connell, and Henrietta, 37 years old, born of Silvey, slave of Mr. O'Connell. The witnesses were Mr. Thorn and Matilda Thorn.

RICH HENNESSY, C. M."

The last slave marriage recorded reads:

"On the 27th day of December, 1857, I joined in the bonds of matrimony Jack, 21 years old, servant of Thomas Westrop, and Ann, 16 years old, servant of John Brown. Witnesses, Thomas Brown and Kate Carter.

"J. M. ODIN, Bishop of Galveston."

But to return to the marriages of 1846. They were: Bernard Hagemann and Johanna Schwalenberg, James Doling and Doris Rochteheber, Martin Paeske and Francisca Bulechal, Peter Moser and Elizabeth Schumacher, George Net and Anna Staesker, Lawrence Wittmann and Anna Ertel, Peter Ertel and Theresa Bruner, Bernard Stokenburg and Catherine Bockman, Peter Nielsen and Catherine Butzbel, Henry Adeling and Ernestina Deiman, Francis McHugh and Charlotte Silsbury.

Father Brands must have been very busy on Jan. 6, 1847, for, on that day, he performed the marriage ceremony for no fewer than six couples: Leonard Truth and Theresa Wolf, Anton Pfeifer and Mary Tienhart, George Seger and Catherine Gnauer, John Herring and Catherine Meyer, Michael Sielpe and Mary Pfeifer, Michael Herring and Elizabeth Fiste. These couples were apparently dear friends, if not relatives, for they stood as witnesses for one another. Two days later Father Brands married John Rohrmiller and Theresa Mausner, Martin Bretner and Mary Disner.

Before the laying of the cornerstone of St. Mary's Cathedral, March 14, 1847, there were three more marriages: Anthony Morgante and Mina Yonka, Charles Lang and Mary Cabe, Michael Chalz and Magdalen Men.

We come now to the first marriage ceremony performed by the Very Rev. L. C. M. Chambodut :

"On the 4th of May, 1847, I, the undersigned, joined in the lawful bonds of matrimony Peter Darras, aged 21 years, and Cecile Hectorn, aged 15 years. The witnesses were Francis Bachelier and John Francis Petit.

"L. C. M. CHAMBODUT, Miss., Tex."

In his day, this beloved rector of the Cathedral assisted at no fewer than 469 marriages. His last marriage entry reads as follows :

"Die 29 Septembris, 1879, ego infrascriptus omissis denuntiationibus et mutuo contrahentium consensu habito, per verba de praesenti matrimonio junxi B. L. Morse, ex loco New York, et Luciam Johnson, ex loco Galveston, filiam Judge R. Johnson et Mary Johnson; praesentibus testibus Col. H. McCaleb, Mrs. Mary McCaleb et Mrs. Sarah Pearson.

"L. C. M. CHAMBODUT, V. G."

While St. Mary's Cathedral was building, the following marriages took place in the old wooden church, moved out into the street: Jean Leonard Wilkin and Jeanne Pierre Gayot, Desire Greaux and Marie Bouchard, Ludwig Petri and Gertrude Hardenberg, Henry Ruwalt and Helen Reinarts, John Menton and Catherine Hoeflin, Philip Schaefer and Catherine Gengler, Andre Emile Bourge and Anna Metzger, Benjamin C. Franklin and Bernice Maxwell, John Herling and Wilhelmina Koh, Marc Bertrand and Helen Kraus, John Dandt and Theresa Brokopf, William Warner and Catherine Elwert, William Baker and Caroline Funke, Max Pannifax and Louisa Moeller, Daniel Philips and Jane Opperman, Nicholas Elpert and Louisa Ditmer, Frederic Stoppelberg and Eliza Weber, John Jockusch and Elisa Moeller, Gustave Young and Frances Schneider, Theodore Giraud and Catherine Thorne, Christian Schaefer and Anna Maria Scheng, Francis Metzger and Anna Lindmann, Daniel H. Palais and Mary Sheng, William Dunkin and Elisa Gillard, Joseph Tacquard and Lucine Guyot.

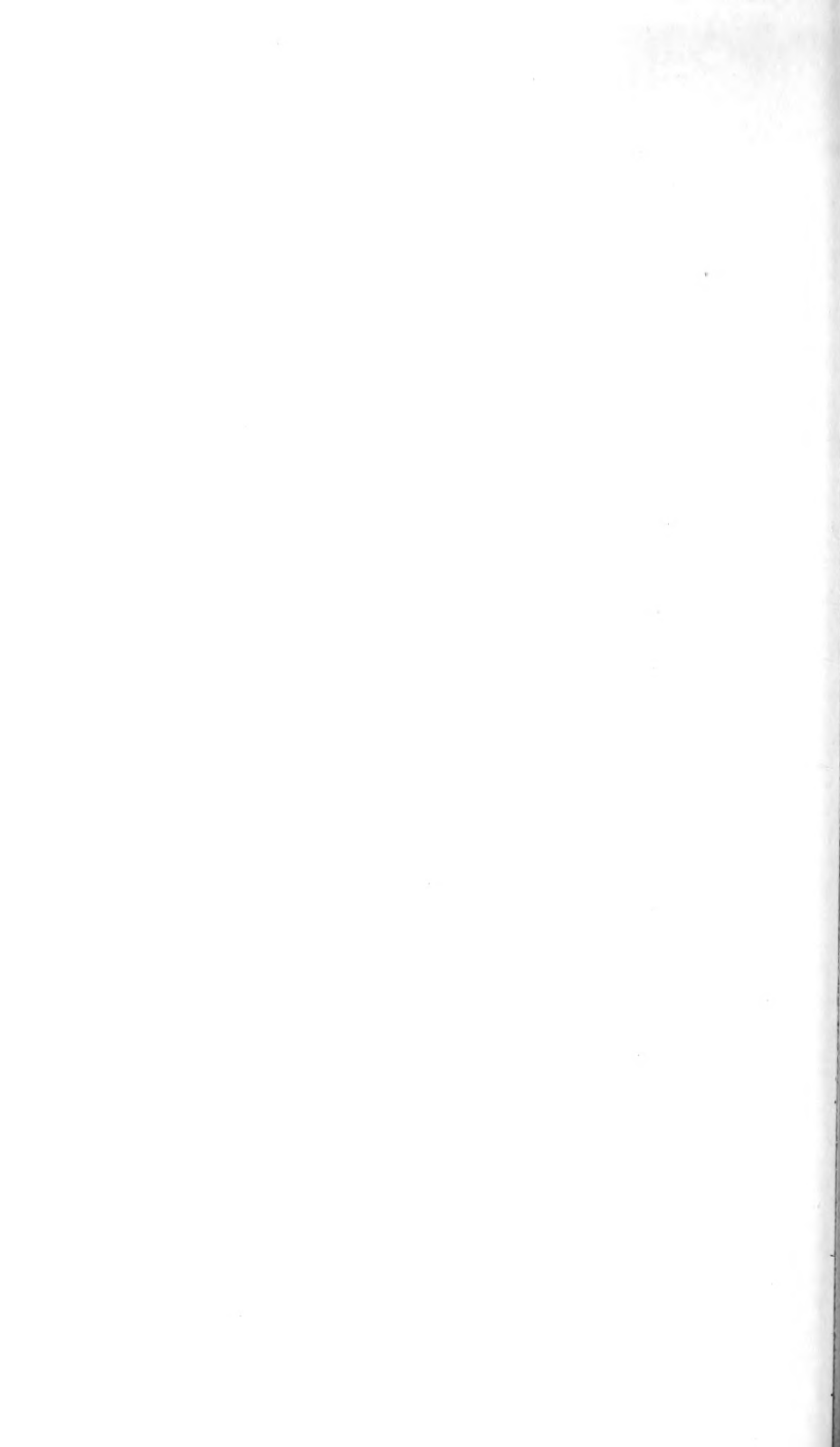
The first couples to be married in the new St. Mary's Cathedral were: Leonard Hirtzfelder and Barbara Denzer, Hubert Wohland and Elizabeth Kuntz, Andrew Verberne and Frederica Hirtzfeld.

But here this review must end, for the new St. Mary's Cathedral connects the past with the present, as is shown, too, by the marriage records. Notice the familiar names of R. McNamara and Mary Pritchard, Peter Maurer and Lucia Rabler, Peter A. Ratisseau and Rosa A. Gondermann, John Leduc and Joseph

ine Baulard, Victor J. Baulard and C. L. Gillett, Jean Gay and Armance Gadifet, Charles H. Leonard and Adeline B. Reilly, Solomon B. Wallis and Sarah Labadie, Clement Girardin and Justine Hectorn, Leonard C. Baudenon and Sophie Rousseles, John Michels and Mary Magdalena Maurer, J. B. Stubbs and Catherine L. Kauffman, J. B. Borelly and Eulalie Denois, F. J. Gillet and Ambrosine Bavoux, Peter Gengler and Helena Hermann, Thomas Dignan and Bridget Stack, Bernard Tiernan and Mary Ann Conlan.



BISHOP C. M. DUBUIS  
Second Bishop of Galveston



## CHAPTER X.

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### THE DIOCESE OF GALVESTON—1847.

In 1845 both Father Timon and Bishop Odin were in France. The good Bishop wrote to his friend from Paris, May 30th, telling him that he had presented his memorial to the Council of the Propagation of the Faith, but "as yet I do not know what will be the result; I have given them as good an idea as I could of the wants of Texas," and in a postscript he tells him that "Mr. Etienne is very much opposed to the erection of a Bishopric in Texas. I shall say nothing about it when in Rome. Mr. Castro came to see me last week and told me that seventeen thousand Swiss were going to move to his grant. There will be twenty or thirty vessels sailing for Texas next winter from Antwerp to Port Lavaca."

On August 1st, 1845, he again wrote to Father Timon from Turin: "I have asked the Superior General for the Sisters of Charity at Galveston and San Antonio. I do not know if he will let them come. Insist upon my request, perhaps you may be able to obtain it. I have found at Lyons five or six subjects for the Mission of Texas. They are all deacons or sub-deacons. I shall send them to Missouri to complete their theology and to learn English." He was solicitous about Castro's colonists and thought of going to Vienna and asking the Redemptorists to come out to care for them.

On August 8th, 1845, he again wrote to Father Timon from Turin: "Mr. Durando, whose zeal is known to you, advises me to open a college at San Antonio. The Alamo would be an admirable place for the site. I have there more than four acres of land."

In September he wrote from Rome: "I have been here since the 5th." The Holy Father Gregory XVI and Cardinal Frasoni, Prefect of the Propaganda, showed him the greatest consideration and honor.

He spent the winter traveling about Italy, Spain, Austria, Germany and France seeking priests and religious women and was at Havre on the 23rd of March to witness the departure of Fathers Dubuis and Giraudon, Messrs. Domenech, Lacour, Chambodut, Charion, Chazelle, Padey, deacons or clerics of the diocese of Lyons, with other ecclesiastics of Spain, Ireland and Italy, who sailed on the Elizabeth-Ellen.

He went to England and afterwards to Ireland to visit the

seminaries and make an appeal for laborers. "Four will leave after Easter, and others will follow later. My trip into Belgium has secured for me five hundred thousand bricks which will be transported free to Galveston. I hope to construct soon a beautiful church at Galveston, the principal city of the diocese." In Belgium he secured much help and several vocations. Germany furnished him with some workers. "The German priests who are destined for Texas will leave from Antwerp with the immigrants. The greater part of the ecclesiastics who are to accompany me are already here with the exception of the Piedmontese and Irish, who will leave after Easter."

In 1847 the whole State of Texas was erected into a diocese and Bishop Odin was named as the first Bishop of Galveston. There were thirteen priests in the diocese. The Ursuline Sisters, whose glorious story has just been told in their Diamond Jubilee, had opened their convent in Galveston. He had already commenced the construction of his Cathedral and on March 14, 1847, the cornerstone was laid.

*Laying of the Corner-stone of St. Mary's Cathedral,  
March 14, 1847.*

DOCUMENT.

Anno reparatae salutis MDCCCXLVII,  
pridie Idibus Martii,  
SS. Pii Noni Summi Pontificatus anno I,  
Americae Independentiae declaratae et vindicatae anno LXXI,  
Jacobo K. Polk Americae septentrionalis statuum unitorum  
praeside,  
Pinkney J. Henderson status Texani gubernatore,  
Joanne D. Sydnor civitatis Galveston praefecto,  
Revmus. et Illmus. Joannes Maria Odin Episcopus Claudi-  
opolitanus et Vicarius Apostolicus de Texas,  
Assistentibus Revdis. admodum Joanne Timon, Congregationis  
Missionum in America visitore, et Joanne Brands,  
C. M., Vic. Gen.,  
Et Revdis. Dnis. Bartholo maeo Rollando, C. M., Ludovico Cludio  
Maria Chambodut, Matthaeo Chazelle et Antonio  
Maria Chaurion,  
Revdo. admodum Dno. Joanne Timon coram magna populorum  
multitudine Congregata sermonem habente,  
Lapidem istum primarium Ecclesiae, Deo Optimo Maximo,  
sub invocatione Sanctae Mariae Semper Virginis  
Aedificandae,  
Solemni ter benedixit et in fundamentis  
posuit.  
L. C. M. CHAMBODUT.



The work was rushed to completion and on November 26, 1848, the Cathedral was consecrated.

*Consecration of St. Mary's Cathedral,  
November 26, 1848.*

## DOCUMENT.

Anno reparatae Salutis MDCCCXLVIII,

Sexto Kal. Decembris,

Ego, Joannes Maria Odin, C. M.,

Episcopus Galvestoniensis,

Assistentibus Reverendissimis et Illustrissimis Antonio Blanc Episcopo Neo-Aureliensi et Joanne Timon, C. M., Episcopo Buffalensi; atque Reverendis Dominis N. J. Perché, capellano conventus Ursularum in Neo-Aurelia, officio archidiaconi; Eduardo Clarke, rectore S. Vincentii Houstoniae, et Jacobo Giraudon, missionario ad Lavaccam, et Joanne Brands, C. M., officio diaconi; Jacobo R. Miller, missionario Brazoriae, et Carolo Padey, missionario ad Lavaccam, officio subdiaconi fungentibus; Josepho Anstaett cantore; Eduardo D'Hauw, pastore Ecclesiae Sancti Josephi Neo-Aureliae, et Ricardo Hennessy, C. M., magistris Caerimoniarum; nonnulla magna populorum multitudine praesente; Ecclesiam nostram Cathedralem *consecrari* et Deo Omnipotenti sub invocatione Beatae Virginis Mariae solemniter dedicavi; quibus finitis, Reverendissimus et Illustrissimus Episcopus Neo-Aureliensis Missam Solemnem celebravit, infra quam Episcopus Bauffalensis, qui et eo tempore quo *consecratio* intra ecclesiam fiebat, foris coram populo fuerat sermocinatus, sermonem fecit.

✠ J. M., EPUS, GALVESTONIENSIS,

✠ ANT. EPUS, NEO-AURELIENSIS,

✠ JOANNES, EP. BUFFALENSIS,

N. J. PERCHE,

E. D'HAUW,

JAMES A. MILLER,

RICHARD HENNESSY,

JACOBUS FITZGERALD,

JACOBI'S GIRAUDON,

JOSEPH ANSTAETT,

EDUARDUS A. CLARKE,

CAROLUS PADEY,

JOANNES BRANDS,

JAMES P. NASH,

In 1849 Bishop Odin attended the Seventh Provincial Council of Baltimore and took advantage of the opportunity to go into Canada and induced the Oblates of Mary Immaculate to take charge of Brownsville and the missions along the Rio Grande. He took with him Rev. P. Gaudet, O. M. I., and the

Rev. P. Soulerin, O. M. I. After a short experience they withdrew, but eighteen months afterwards six Oblate Priests under Father Gaudet took up the work anew.

In 1852 Bishop Odin attended the First Plenary Council of Baltimore.

In 1853 Bishop Odin writes, July 23, from Galveston, that he is engaged in a very serious work. "We are trying to build an institution that will serve as a Seminary and as a college in the meantime. The Oblate Fathers will take charge. The workmen are already busy," and on May 15, 1854, he wrote to Rev. J. M. Mignard: "We are working at the construction of a college and Seminary which the Oblate Fathers will direct. The edifice will soon be finished and classes will open in October. I promised to give \$8,000.00 for this work and I have paid my total contribution. The Oblates have agreed to raise the balance."

In a letter written to his sister in 1855 Bishop Odin summarizes conditions: "The clergy of Texas is composed of forty priests and one poor bishop. All have to make long trips in order to carry the consolations of religion to the scattered people of this vast State. I have had the great sorrow of losing seven priests in the space of one year. Yellow fever has desolated the southern portion of the State."

"The religious women of the Incarnate Word, whom I brought from Lyons on my last trip to Europe, spent seven or eight months at Galveston to study English and Spanish. I have sent them to Brownsville, in the Rio Grande valley. We shall have to build additions to the two convents of the Ursulines at Galveston and San Antonio. The first has more than a hundred and sixty girls and the latter more than a hundred. The Brothers of Mary, whom I also obtained on my last trip, have a very well attended school at San Antonio."

On June 26, 1856, he wrote to his sister, Josephine: "Eight missionaries are in the Rio Grande valley and I propose to add four more. I propose to establish a new convent at Laredo." That letter also gives an interesting account of the colonization attempted by the Phalanges of Fourier. They were conducted to Texas by Victor Considerant. "Some of them have stopped in Galveston, and have returned to the practice of their religion. I am going to send a priest to Dollar, where they are establishing their colony. I hope they will return to the true faith."

On July 12, 1858, he wrote to Mr. Duplay, superior of the Seminary at Lyons: "June 20th, the close of retreat for the priests, was followed by a diocesan Synod. Mr. Dubuis has constructed a beautiful church at San Antonio and I will consecrate

it August 15th. The Oblate Fathers have built an elegant church at Brownsville. Pentecost I gave confirmation at Galveston to sixty, of whom eight had been recently baptized. Our educational institutions are rendering the most signal services, they are more flourishing than ever, despite the efforts of prejudice and bad faith, launched against them. My financial difficulties are great. We have to do so much to respond to the wants of our population, constantly increasing."

On June 20, 1860, Monsignor Blanc, Archbishop of New Orleans, died. At this time Bishop Odin was engrossed in his labors in Texas. A letter tells the story. "Texas is filling up so rapidly that I shall have to secure more priests. I have only forty-six and I need sixty. It is difficult to get away and so I must try and attract new helpers by letter. The diocese possesses forty-five churches. A new convent has been opened at Liberty on the Trinity River. The Ursulines took possession the first of January and the house is filled. I have been promised the Christian Brothers for next year. In a short time we shall commence a hospital at Galveston. The Sisters of Charity will take charge. The railroads, which are being constructed in Texas, have drawn many strangers. Last year the Benedictine Fathers came to establish a monastery of their order in the diocese. I have confided many missions to them, and I have given them the old property of San Jose. Fifteen days ago I introduced Franciscan Recollects. There are only two as yet, but more will come."

On the 19th of April, 1861, the Bishop of Texas was called by the Sovereign Pontiff to the Archbishopric of New Orleans. He wrote to the Superior General: "This sad news has afflicted me greatly so that for many weeks I have not been able to decide to accept so heavy a burden." On the 19th of May, 1861, he arrived in New Orleans and on Trinity Sunday, May 26th, he was enthroned. His love for Texas was voiced in his first pastoral letter. "For the more than twenty years that we have lived in Texas, we have received from all the people the evidence of good will and affection. How difficult it has been for us to leave Texas, to which we had vowed our life-work with the hope that there our ashes would find repose. It was a deep sorrow to separate ourselves from the venerable priests, religious and secular, who were associated in our labors and who made such generous sacrifices, and who submitted to so much privation, fatigue and suffering to help us plant the Cross of Jesus Christ in a land where it was little known. Loving them with all the tenderness of our heart we cherish the conviction that death alone can separate us."

## CHAPTER XI.

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### BISHOP JOHN TIMON.

One of the remarkable priests connected with the history of Texas after the withdrawal of the Franciscan Monks is Father John Timon, first Prefect-Apostolic of Texas, afterwards first Bishop of Buffalo, New York, and the choice of most of the Bishops of the country for the Archiepiscopal See of Baltimore after the death of Archbishop Eggleston.

This great priest and orator was born at Conewago, Pennsylvania, February 12, 1797, of Irish parents. Conewago had been a Catholic settlement since 1740. When he made up his mind to be a priest, he cast his lot with the Vincentian Fathers, and came to the Barrens in Perry County, Missouri, to finish his studies. In June, 1825, he was ordained at St. Louis by Bishop Rosati. Ten years later the Vincentians of the United States were formed into a separate province, and Father Timon became the first Visitor.

Before his appointment to this office, as well as while Visitor, he was devoted to missionary work, and made with Father Odin, at least one visit to Texas during the time of its struggle for independence. In 1838 Bishop Blanc of New Orleans wrote Bishop Rosati of St. Louis and also Father Timon that the Holy See wanted a report on the condition of religion in Texas. Father Timon at the request of Bishop Blanc undertook the work. Late in December, 1838, he reached Galveston, and there on the feast of the Holy Innocents said the first Mass, perhaps, ever offered on the island. The same day he started for Houston, then the capital of the new Republic. After some difficulty, he succeeded in finding lodging for himself—the town was crowded because of a meeting of the legislature—and many were chary of the strangers. But so well did he manage his opportunity, and so good an impression did he make, that on December 31st, he was invited to speak before the law-makers of the new Republic, and won their sympathy, as well as the friendship of General Sam Houston.

On January 9th, 1839, he returned to Galveston, and arranged for the purchase of the ground on which the present Cathedral stands.

Father Timon now returned to New Orleans and made his

report to Bishop Blanc, and then made his way back to St. Louis again.

Although Father Timon had refused the appointment as Co-Adjutor Bishop of St. Louis in September, 1839, he was persuaded to accept the Prefecture Apostolic of Texas April 12th, 1840. He appointed Father Odin Vice-Prefect-Apostolic and sent him at once to Texas.

On December 5th, 1840, he came a second time to Galveston, pushed the building of a church, and went on to Austin, now the capital, to meet Father Odin. He presented letters from Cardinal Fransoni, Prefect of the Propaganda, to President Mirabeau G. Lamar, which were virtually the recognition, by the Pope, of the Republic of Texas. On December 23rd, 1840, he said Mass in Austin, and on the same day preached at the Capitol. With the assistance of Mr. de Saligny, minister of France to Texas, he succeeded in having presented to the legislature a bill, prepared by Father Odin, for the return to the Church Authority all the old Franciscan missions and churches.

Early in January he returned to Galveston, and gave on January 18th, 1841, confirmation for the first time on the island to one of his own converts. After this he went back again to his duties as Visitor of the Vincentians. But zeal, learning and piety such as his was not to be given ease; in a few years he was selected as the first Bishop of Buffalo. A wonderful record of conversions to the faith, and development of the Church mark his labors there. He made two trips to Galveston as Bishop of Buffalo, to preach at the cornerstone laying, and again at the consecration of the Cathedral.

## CHAPTER XII.

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### BISHOP CLAUDE MARIE DUBUIS, D. D.

#### SECOND BISHOP OF GALVESTON.

(The facts in the life of Bishop Dubuis have been gleaned largely from the "Vie de Monseigneur Dubuis, L'Apotre du Texas, Par l'Abbe J. P." It is rather singular that excellent lives of both Archbishop Odin and Bishop Dubuis have been published in France, and have had extensive circulation, while nothing of permanent form has seen the light of day in Texas, which they both served long and well.)

Claude Marie Dubuis was born at Teche, a short distance from Roanne, France, March 8, 1817. He was named after his uncle, who was the Vicar of Violay. His parents were small farmers. From childhood he loved the open spaces and was the only youth of his native village who was an expert swimmer.

His early education was given by his mother, and in his after life as a bishop he boasted that his mother's advice and counsel had been and was ever his best guidance. It was not easy to acquire an education then in France. The revolution had spent itself, but its views prevailed. France had no need of savants. The universities remained open under difficulties, but there were no schools for the poor.

On May 12, 1827, he made his first holy communion, and his discerning uncle, Abbe Dubost, seeing the evidence of a priestly vocation, took him to his home and for five years taught him Latin and other secondary requirements.

In 1832 he entered the secondary ecclesiastical institute l'Argentiere, conducted by the priests of the Society of St. Irenaeus, diocesan missionaries of Lyons. He knew no Greek and they thrust him back into the third-year class, and to the chagrin of his parents he returned home and for two years helped to farm. Attaining his eighteenth year he renewed his studies under a private instructor, and in 1836 entered the Petit Seminaire of Saint-Jodard. In 1840 he entered the Grand Seminaire of Lyons, was ordained priest June 1, 1844, and was assigned to St. Martin de Fontaine near Lyons.

When Bishop Odin, Vicar-Apostolic of Texas, visited Lyons and made an appeal for priests, Father Dubuis volunteered to go to Texas. The Archbishop of Lyons readily consented, but his parents were reluctant to grant their consent. Bishop Odin appealed personally to his father, and in February, 1846, Father

Dubuis and eight clerical companions and three future Ursuline Sisters left Lyons for Paris. They embarked at Havre, March 20, 1846, and reached New Orleans May 25th. They went up to St. Louis and Father Dubuis entered the college at the Barrens to learn English. After six months he set out for Galveston, where he arrived January 4, 1847. He was immediately assigned to Castroville. Belgians, Hollanders, Hanoverians, Prussians, Westphalians, Huns and Austrians composed the population of 1,300 souls. In three weeks he preached in the native tongue, which he declared to be a combination of German, Spanish and French. There was no bigotry and many were eager for religious instruction. Within a short period five hundred had gone to communion.

His own description of his capture in June of that year by the Comanche Indians, their regard and respect for "The Captain of the Church" suddenly terminated by their securing some whisky, is told with considerable naivete.

Father Chazelle was assigned to help him, but soon was taken down by typhoid and died. Then Father Domeneck came as assistant, and with the help of a few carpenters they built a church which cost three thousand francs, and on Easter Sunday, 1850, the first mass was celebrated in the new structure. In 1852 he went to France to obtain students and priests for the rapidly growing diocese of Galveston. He succeeded in obtaining fourteen, but the Propagation of the Faith, in the lack of credentials from Bishop Odin, refused to pay the passage. He conducted his charges to Havre, engaged fourteen first-class places and then assumed the duties of a physician on board "The Queen of the Sea" to help pay their way.

On his return to Galveston he was named Vicar-General and sent to San Antonio. He built St. Mary's Church, doing much of the manual labor himself, and refused to give up his charge when his health failed because his conscience would not permit his leaving eight thousand Catholics without a priest in the city.

He experienced the bigotry of Know-Nothing days, but was fearless in the face of danger and persecution.

When Bishop Odin was transferred to New Orleans Father Dubuis was appointed Bishop of Galveston to succeed him October 21, 1862. He was consecrated in the chapel of the theological seminary at Lyons by Arch-bishop Odin on the 23rd of November, 1862.

Bishop Dubuis immediately started for Texas. When ready to sail he had sixty all told, seminarians, priests and religious women, in his party, among whom was John Anthony Forest afterwards Bishop of San Antonio, and Thomas Heslin, destined to be Bishop of Natchez. They had spiritual exercises

daily and a lesson in theology, and the voyage lasted sixty days. They reached New Orleans April 4, 1863. The Civil War was at its height and the city had been taken the previous April by the fleet of Farragut, and they were all forced to take the oath of allegiance and promise not to take up arms against the United States. Bishop Dubuis left his seminarians at New Orleans and took a boat to Matamoras. Galveston had been taken in January, but the Federals were repulsed after three days and obliged to give up the city. The South was far from despairing. It was determined to conquer or die.

In the midst of all these trials Bishop Dubuis arrived in his diocese. The Ursuline Convent had been turned into a military hospital.

At the end of the year, finding the need of priests importunate, he determined to bring back from New Orleans the seminarians whom he had left there to complete their studies. Under date of April 3, 1864, Archbishop Odin writes: "We have the consolation of having Bishop Dubuis at New Orleans. He arrived Easter Sunday, after a long and trying journey across Texas and Louisiana." He started back to Texas in May, leading his band of priests and students, and had to pass through both the armies. One little wagon conveyed all their effects and they footed the bad roads and waded the swamps..

The war ended, Bishop Dubuis attended the Second Plenary Council of Baltimore, October 7 to 21, 1866. He was late in arriving because he had been in France.

In 1852 Bishop Odin had brought the first Sisters of the Incarnate Word to Texas, and they had later established schools at Brownsville, Victoria and Houston. He had made frequent requests for the Sisters of Charity in vain, but Bishop Dubuis, seeing the necessity of hospitals, asked Mother Angelique of Lyons to train subjects who would be able to care for the sick and aged in his diocese. "Jesus Christ suffering in a multitude of poor, sick and infirm of every kind appeals to you for aid." On September 23, 1866, in the chapel of the Incarnate Word at Lyons three young women—Sister Mary Blandine, Sister Mary Joseph and Sister Mary Ange—received the habit of the "Sisters of Charity of the Incarnate Word" at the hands of Bishop Dubuis. Two days later they left with the Bishop for America, and from this humble foundation has grown the mighty army of devoted souls who march under the banners of the Incarnate Word and spread from Galveston and San Antonio, by the ministry of service, the gospel of gentle mercy.

On his return from the Council he was compelled to go immediately to the Rio Grande territory that had been ravaged by storm and flood.



In 1869 he held the Priests' Retreat and Diocesan Synod. Twenty-three priests were present. He attended the Vatican Council the same year. He was a strong advocate of Papa! Infallibility. He arrived in Galveston March 17, 1870. He had completed a visit of the North and East of the diocese on horseback on his way home, and he was, as a Texan, characteristically proud of his horse. In fifteen days he commenced a visit of the West, and confirmed more than fifteen thousand children and adults on both trips.

In 1874 Rome consented on his petition to the division of the diocese. San Antonio and the Vicariate-Apostolic of Brownsville were established. Bishop Dubuis chose to remain in Galveston, and as the change resultant from the division rendered more priests necessary, he started for France. On the boat he met with an accident and broke his arm. He believed that Our Lady of Lourdes restored the use of his arm. On his return to Galveston he was able to travel by rail from New York. A new era of prosperity had set in. There had been a marvelous growth of religious women and convent schools. His confirmation tours demanded great effort on his part, for his health was failing, and in 1877, while on a visit to Rome, he asked for a Co-Adjutor. Rt. Rev. P. Dufal, C. S. C., Bishop of Delcon and Vicar-Apostolic of Bengal, was appointed, with the right of succession, in May, 1878.

Bishop Dubuis returned to France in 1880, and shortly after his departure Bishop Dufal resigned. In June, 1881, Bishop Dubuis resigned and Very Rev. John Mayer of New York was appointed to the See of Galveston, but sent back the bulls, and on April 30, 1882, Bishop Gallagher was consecrated as Bishop of Canopus and Administrator of Galveston. Bishop Dubuis was finally appointed Archbishop in partibus infidelium and spent the remainder of his days in France.

In 1894 he celebrated his golden jubilee and the memories of the fine, zealous apostolic work of the past was evidenced by the gratitude and praise of his old friends in Texas.

He died May 21, 1895, at Vernaison, France. His remains were interred at Coutouvre.

## CHAPTER XIII.

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### BISHOP NICHOLAS ALOYSIUS GALLAGHER.

#### THIRD BISHOP OF GALVESTON.

Nicholas Aloysius Gallagher was born in Temperanceville, Belmont County, Ohio, on the ninth of February, 1846.

The Gallaghers were natives of the County Meath, Ireland. Edward Gallagher, the grandfather, was one of the aides of Lord Edward Fitzgerald and Robert Emmett during the stormy days of 1798. Compelled to flee from his native land to escape the vengeance that England inflicted on the brave, patriotic and liberty-loving sons of Ireland, he emigrated to America and settled in Chester County, Pennsylvania. A few years later the family removed to Belmont County, Ohio.

John Gallagher and Mary Brinton, the parents of Nicholas, were Godfearing, Christian souls, as appears from the following appreciation in the *Catholic Telegraph* from the pen of Father Jacquet upon the death of John Gallagher in 1859: "John Gallagher was a worthy man and true Christian. He frequently spent two or three hours a day in prayer; attended mass regularly at Washington, five miles distant; and received Holy Communion every month. His house was the home of the priest. It was like a church where the Catholics of the neighborhood fulfilled their Christian duties. It was always open—free of charge—to the orphan, the poor and the afflicted. Many will miss him, I the most."

With parents of such solid Catholic piety, it was but natural that Nicholas was raised in a spirit of prayer and generous self-sacrifice. When but ten years of age he was, like another Samuel, placed by his devout parents under the charge of a priest of God—the Rev. J. M. Jacquet, of Coshocton, Ohio. With this saintly tutor as his guide he soon learned to realize the vanity of the things of the world and the lasting worth of Christian virtue, and he determined to dedicate himself entirely to God.

Bidding adieu to his home, he entered Mount St. Mary's of the West in September, 1862. Here he took up, and completed, his course of philosophy and theology. So proper was he in deportment, so attentive to his studies, so conscientious in living up to the Seminary rules, that he was termed by his fellow students "the future bishop" of his class. But mindful of the injunction of the wise man: "Mens sana in corpore sano," he



BISHOP N. A. GALLAGHER  
Third Bishop of C.



always found time for athletic sports, and in these he was not easily excelled, though his modest demeanor never allowed the envy of anyone to be excited. He received tonsure and minor orders from the hands of Bishop Purcell on September 20, 1867; subdeaconship, on December 21, 1868; deaconship, on December 22, 1868; and, on Christmas Day of the same year, he was ordained priest by his beloved Ordinary, the Rt. Rev. S. H. Rosecrans.

For many years Bishop Gallagher was known as a zealous and talented priest of the diocese of Columbus. From 1869 to 1871, he was assistant at St. Patrick's Church, Columbus. From 1871 to 1876, he was president of the diocesan seminary. In 1876, he was appointed pastor of St. Patrick's, where his unassuming ways, his deep piety, and his extraordinary executive powers are still held in cherished benediction.

Upon the death of Bishop Rosecrans, Father Gallagher was appointed administrator of the diocese. This arduous office he discharged with such rare prudence, energy, and ability, that he was selected by the Holy See to fill the vacancy caused by the resignation of the Rt. Rev. P. Dufal, D. D., administrator of the diocese of Galveston. He was, accordingly, consecrated titular Bishop of Canopus and Bishop-Administrator of the Diocese of Galveston in St. Mary's Cathedral, Galveston, April 30, 1882, by the late Rt. Rev. Edward Fitzgerald, D. D., of Little Rock. Upon the promotion of Bishop Dubuis to an archbishopric, in 1892, Bishop Gallagher became, what he had virtually been since his consecration in 1882, Bishop of Galveston.

Bishop Gallagher labored quietly but assiduously for the good of religion, and his labors bore fruit. This a comparison of the Church Directory of 1882 with the Church Directory of 1918 abundantly proves.

In 1882 the undivided diocese of Galveston (the see of Dallas was, at Bishop Gallagher's request, formed out of the northern portion of Galveston diocese in 1890), boasted 43 priests, 50 churches and chapels, 2 ecclesiastical students, 3 parochial schools, 1 college for boys, 12 academies for young ladies, 1 orphanage, 1 hospital, 107 religious women and a Catholic population of 30,000 souls.

In 1918 the diocese of Galveston had 100 priests, 100 churches and chapels, 35 stations, a diocesan seminary (the only one in the South outside of New Orleans), 40 parochial schools, 4 colleges for boys, 9 academies for young ladies, 1 orphanage, 1 home for the aged, 7 hospitals, 516 religious women and a Catholic population of 70,000 souls.

Under his zealous care of church and school there came to the diocese the Jesuit Fathers, who took charge of St. Mary's

University and have ever been the zealous helpers of the diocesan clergy, the Basilians, the Josephites, the Paulists, the Dominicans, and the Oblates of Mary Immaculate returned anew to the territory. He introduced the Sisters of Charity of St. Vincent de Paul at Austin and Waco. He induced the Sisters of the Holy Family (colored) to labor among the negro Catholics of the diocese. He brought the Good Shepherd Sisters to Houston. He built up a new body of clergy and when he passed away none of the priestly workers who were in the diocese in 1882 survived him.

In 1901 Bishop Gallagher bought the old Sylvan Hotel at La Porte and opened his own seminary with the Basilian Fathers in charge.

In 1907 he celebrated the Silver Jubilee of his Episcopacy. The evidence of the place he held in Galveston is recorded by the Galveston Tribune in its description of the first night of the celebration.

"Never in the history of Galveston, perhaps, has there been such a parade of Catholic men, and never in the history of the Grand opera house has the playhouse been graced with such an assemblage of bishops, prelates and clergy as last night at the mass meeting held in honor of the silver jubilee anniversary of Bishop Gallagher. Higher tributes of love, veneration, esteem and well-wishes were never paid a man either as a dignitary of a church or a private citizen than were accorded Bishop N. A. Gallagher last night. Nearly 2,000 men paraded the streets in his honor and joined in the eulogies to his name in the mass meeting assembled.

Few are the occasions where men have been made to feel so clearly the appreciation of the people among whom they have labored so faithfully for years. Seldom do men assemble by hundreds to attest in visible manner the love and esteem in which they hold a fellow mortal, and the occasion last night, by its heartiness, sincerity and every token of veneration, will doubtless live long in the memory of Bishop Gallagher.

A man, and a godly man, who has labored for twenty-five years in a community, building and constructing, ministering to his people, and bringing honor to the city in which he resides, Bishop Gallagher was forced to listen to words of praise and commendation from which he, in his modesty, would have shrunk.

Not only the Catholic laity of the city attested to Bishop Gallagher the joy it gave them to assist in celebrating his silver jubilee, but Galveston, as a city, did honor to its beloved citizen."

Speaking for the laity, the Hon. Charles J. Stubbs voiced their admiration. "Next in importance you have our gratitude

for the saintly sisters you have brought to us: those angels of the poor. They carry the light of their holy lives amid the encircling gloom of poverty, sickness and death. They are sustenance of the helpless infant and the aged infirm. They are the beatitudes incarnate, the corporal works of mercy, moving in forms of flesh. There are 360 of those holy women, working in every field of charity and of spiritual and intellectual developments. There were but fifty here twenty-five years ago. You have established a diocesan seminary for the education of young men for the priesthood. You have increased the number of churches and chapels from twenty-five to ninety-one, and every cross and spire and altar pinnacle is a silent prayer for your salvation. Thirty-five stations, that is to say, places where at fixed intervals mass is celebrated, have been established. There were none before your coming. There was one hospital when you came; now we have seven. The parochial school system is practically due to your efforts. There were two parochial schools when you came; we have thirty-two now. Boys' colleges and girls' academies have sprung up in increased numbers. These are your works.

"Your power and authority we acknowledge. Your ministrations and your sympathies we appreciate. We desire to express to you the soulfelt sentiments of gratitude and love and honor. Is the voice of the people the voice of God? So let it be. Today the voice of the people is one of blessings upon you and thanksgiving to the God that sent you. Your life has been a pure, clear stream growing in beauty and majesty as it flows toward the sea. You have scattered the smilght of faith and hope. Sweet flowers of charity blossom as you pass. Long may you live and may honors be added to your years. And at life's end, beyond the veil, may you rank among the heavenly hierarchy, and may every good deed of your life be a bright jewel in your crown. This is the wish of your laity to our well-beloved and illustrious bishop."

In 1908 Bishop Gallagher dedicated the new concrete building at the Seminary.

In 1911 Bishop Gallagher placed the diocesan Seminary under the direction of his own priests. Before his death he saw more than one-half of the clergy of the diocese, alumni of his own foundation. His interest in higher education and the realization that many Catholic young men and women had no alternative but to attend the State University caused him to bring the Paulist Fathers to care for the young men, and later to establish under the wise direction of the Dominican Sisters Newman Hall for the young women.

In 1914 he made his *ad limina* visit to Rome and upon his return the greatest public demonstration and testimonial of love

and affection for any man that Galveston had ever seen was staged by the Catholic laity.

The great world war had broken out while he was in Europe, and when the United States entered the conflict Bishop Gallagher displayed his fine loyalty to country. He offered the services of Father Chataignon as chaplain to the Texas National Guard. He visited the camps and cantonments. He celebrated Pontifical Mass at Camp MacArthur, Waco, on November 25, 1917, before the largest assembly of soldiers ever gathered together in Texas. He visited Houston to dedicate the Knights of Columbus building at Camp Logan and to administer confirmation. Upon his return to Galveston he reluctantly took to his bed, and on January 21, 1918, he passed to his eternal reward. His body was interred January 24, 1918, at the foot of the Blessed Mother's altar in the St. Marys Cathedral in the tomb which he had prepared himself. Galveston voiced its tribute of regret by closing every business house the morning of his funeral. The following excerpt from a sermon delivered in his own Temple by Rabbi Cohen shows "a good testimony of them who are without." (1 Tim., iii, 7.)

"Judging by the life and work of Bishop Gallagher, Galveston has lost an incalculable power for good. Participating in every civic activity, bending the influence of his exalted position in furtherance of that which was right and just in our everyday existence, the bishop will long be remembered as an exemplification of probity of the highest type. A simple, modest, kindly gentleman, a scholar, teacher and moral enthusiast, it was a privilege to share his human interest in all things. Notwithstanding his quiet carriage, he would rise to righteous wrath at an injustice, and would score sham and hypocrisy in no uncertain terms. He was particularly severe upon those who, born and reared of the faith in which he was so shining a light, tacitly repudiated their birthright by making overtures for social preferment to an alien faith. Talking to me of this defection he once averred that the people who sacrifice their spiritual belief on the altar of worldly fashion and who make light of their heritage for mundane things bring nothing to themselves but ridicule, for they are thoroughly understood by the very people whose good will they seek even at the loss of their self-respect.

"We Jews owe Bishop Gallagher's memory a debt of gratitude. I recall that, in the interests of truth and justice, he was one of the first of this city in each instance to sign a protest to the French government upon the unfortunate Dreyfus affair; to the Russian government on the Kishineff massacre, and again to the Russian government on the preposterous Beiliss blood accusation; and he voluntarily subscribed to whatever funds were



collected for the relief of the victims of Russian persecution as well as to the Jewish war sufferers' fund. No narrow, partisan spirit could have done this!

"A splendid example of consideration of other men's religious convictions and an ardent upholder and supporter of his own, Galvestonians can ill afford to lose so eminent a citizen. The Jewish people offer their sympathy to their Catholic brethren in their hour of trial. Bishop Gallagher numbered well his days and applied his heart to wisdom."

All the bishops of the province were present at his funeral and assisted in the ceremonies, with Rt. Rev. Theophile Meerschaeert, senior suffragan bishop of the province and bishop of the diocese of Oklahoma, as celebrant. The other bishops of the province and priests who attended them as chaplains were: Bishop John W. Shaw of San Antonio, attended by Rev. W. W. Hume and Rev. J. Sheehan; Bishop Allen of Mobile, attended by Very Rev. Father Hackett and Rev. M. M. Crowe; Bishop John B. Morris of Little Rock, attended by Rev. P. A. Heckman and Rev. Father Wernke; Bishop P. J. Nussbaum of Corpus Christi, attended by Very Rev. J. Scheidt and Rev. S. Spinneweber; Bishop Van de Ven of Alexandria, attended by Rev. William Lee and Rev. M. Heintzelmann; Bishop J. P. Lynch of Dallas, attended by Very Rev. Robert Nolan and Rev. Father Gleissner, and Bishop John Gunn of Natchez, Miss., attended by Rev. J. Schnetzer and Rev. Father Moran.

Very Rev. J. B. Jeanmard, administrator of New Orleans, and Rt. Rev. John J. Hennessey of Wichita, Kansas, and Very Rev. M. M. Meara of St. Joseph's Cathedral, Columbus, Ohio, Bishop Gallagher's former diocese, also were in attendance. Right Rev. Bishop Hennessey was attended by Chaplains Very Rev. Father Dupreitere and Rev. Father Kraemer.

The deacons of honor of the mass were Rev. E. A. Fields, S. J., of St. Mary's University, and Rev. Father P. M. Lennartz of St. Joseph's Church; deacon of the mass was Rev. John S. Murphy of St. Patrick's Church and subdeacon Rev. Father Pelnar of West, Texas. Acolytes were Rev. Father Walsh of the Church of the Annunciation of Houston and Rev. Father Kelley of Waco; book bearer, Rev. Father Duda of the Church of the Annunciation of Houston; candle bearer, Rev. I. Valenta of Rosenberg, and thurifer, Rev. Father Syzmanski.

In his sermon of glowing tribute to the departed bishop, Rt. Rev. Bishop Lynch said in part:

"When Bishop Gallagher came to Texas he found his jurisdiction extended over an area of 150,000 square miles, with a Catholic population of less than 30,000, about fifty churches

and a less number of priests. Today within this district there are two sees, Galveston and Dallas, with 236 churches, 208 priests and a Catholic population of upwards of 120,000. When he came there was but one hospital in the district; today there are fifteen, and the same material progress has emphasized every activity in which he has been interested. The spiritual development is best told by the virtuous life of his faithful children as they obey the laws of God and man, as they are ever dutiful to church and state. God and his angels alone know the full measure of his spiritual success. It will be revealed to the world on the day of judgment.

"More than this need not be said to emphasize the greatness of the soul, the faith, the zeal and the charity of our departed illustrious father in Christ.

"We sympathize with his devoted, consecrated clergy, his faithful daughters of the religious orders and his loyal people, in the loss which they have sustained in his death. We beg God to strengthen each and every one of them and to bless and console his ever-loyal friend and steadfast son in Christ, the Very Reverend Administrator of the diocese. And now, dear friend, we bid farewell. Nicholas Aloysius, may your gentle soul find everlasting peace with the God you loved and served so well, for you have been, in every true sense of the term, a most devout Christian, a model priest, a zealous bishop and a loyal citizen of our beloved country."



BISHOP C. E. BYRNE  
Fourth Bishop of Galveston



## CHAPTER XIV.

### BISHOP CHRISTOPHER EDWARD BYRNE, D. D.

#### FOURTH BISHOP OF GALVESTON.

The Rt. Rev. Christopher Edward Byrne, D. D., fourth Bishop of Galveston, was born in Missouri in 1867. His college studies were made at St. Mary's, Kansas, under the direction of the Jesuits. His seminary training was received at St. Mary's Seminary, Baltimore, Maryland, from the Sulpician Fathers, a congregation which sent some of its priests as missionaries into Texas in the early days. Father Anastase, who was with La Salle at his death, was a Sulpician.

Bishop Byrne was ordained to the priesthood in St. John's Church by the Most Rev. Peter R. Kenrick, being one of the last group ever ordained by that illustrious prelate. He served as assistant with Monsignor Walsh at St. Bridget's, St. Louis, and after six years was appointed pastor at Columbia, Mo. On invitation of Archbishop Kain, who obtained a dispensation from Rome in the requirement of length of ordination, he entered the examination for the irremovable rectorate of Edina, Mo., and received the appointment. During his eleven years there he built a commodious school and increased the attendance of children from eighty-seven to over two hundred. A beautiful convent was also built for the Sisters of Loretto who teach the school. His next work was in St. Louis at the Holy Name Church. Here the whole interior of the school was reconstructed, and the attendance increased from a little less than three hundred to over five hundred. A new church and priests' house was built and a home purchased for the Sisters of St. Joseph who teach the school. At the end of seven years, when he was called to be Bishop of Galveston, a debt of between \$40,000 and \$50,000 remained against this work.

While in St. Louis he was largely instrumental in forming the Diocesan Union of the Holy Name Societies; served on the commission for the betterment of the stage and picture shows, was a member of the Archbishop's Consultors, and for a while editor and manager of the "Church Progress."

He was consecrated Bishop of Galveston in the Cathedral of St. Louis on November 10, 1918, and arrived in Galveston on Thanksgiving Day. Possessing much of the prudence, gentleness and unselfish zeal of his predecessor in the See, the clergy

and laity feel grateful to God and the Holy See for his selection. His program was partly voiced in the following appeal:

"The Church must have native men and women to do her work, or she will be hopelessly outdistanced. Inevitably she will lose her hold upon her people. We can only save the ruins that remain by immediately supplying this crying need of Texan priests. The people who will not make the sacrifice necessary to fill our sanctuaries and our convents have only a diluted Catholicism. Their faith can never weather the storms and tempests of life. By their fruits ye shall know them, and this lack of fruit in the sphere of vocations is a certain sign of decayed faith.

If the Catholic Church is to keep her children in Texas; if she is to advance beyond her present weakness, then she must have native Texans to perform her work. Our own young men must lift the sacred Body of Christ at the Holy Sacrifice of the Mass. Our young men must pour the saving balm of Christ's Blood over the penitents in the confessional; must carry Christ upon their breasts to the sick and dying. Our own young women must take their places in the ranks of St. Dominic, St. Ursula, the Incarnate Word, and all other great communities of the Church. They must teach our youth; they must nurse our sick; they must care for our orphans and afflicted.

Coming into the Diocese of Galveston from elsewhere this need of vocations among the native Texans is the fact which strikes me as the most urgent about the religious situation. If that is remedied I am sure that other needs will take care of themselves. If that is not met, then religion can not possibly advance. Native priests and sisters will find means to build the necessary schools and churches and other institutions.

Therefore, I have set myself, after prayer and study, to the task of developing vocations among the youth of my diocese. By God's grace I hope to succeed. When I come to yield up the government of this diocese to another bishop I trust that native Texans will be occupying the pulpits, will be teaching in the schools, will be nursing our sick. As my body is laid to rest in the Cathedral of Galveston beside that of my sainted predecessor, I desire—with ardent desire—that the clergy and sisters assembled for the funeral mass may be largely native Texans whom I myself have led on to the consecration in God's service. And in saying this I take not away one bit of praise from those laboring here so earnestly today.

"If I do not accomplish this object of developing vocations, then, no matter what other successes may be attributed to my administration, I shall count myself to have failed, for I am thoroughly convinced that this is the only solid foundation on

which Gods' Kingdom can be built. The Church may seem for a time to flourish, but if Catholicism has not taken that deep hold on a people which will make them dedicate their youth to God's service, it can not endure. By their fruits ye shall know them. If Catholicism does not bring forth this fruit of vocations then Catholicism is dead."

His words were followed by action, and thanks to his zealous interest the diocese saw the erection, at the cost of nearly \$200,000, of a fine new building at the Seminary, the installation of a modern plant for steam heating and the construction of a cement water tower for fire protection.

## CHAPTER XV.

### HISTORICAL TABLEAUX.

A series of historic tableaux was presented during the Diamond Jubilee. The work was supervised by Rev. Marius S. Chataignon and in their presentation he was ably assisted by Adolph D. Dolson, Eugene Coughlin and Charles K. Lulor.

#### Tableau I.

#### "QUIVIRA WAS ALWAYS JUST BEYOND." 1541.

##### Personnel:

Coronado.

Father Juan de Padilla, Proto-Martyr of U. S.

Father Juan de la Cruz.

Indians.

"Oh, gay they rode with plume on crest, and gilded spur at heel,  
With gonfalon of Aragon and Banner of Castile,  
With high emprise and joyous youth, twin marshals of the throng,  
And woke Texas' silent hills with trumpet note and song."

Francisco Vasquez Coronado started from Compostella on the Pacific Coast, west of Mexico City, February, 1540. Arrived at Culiacan, half way up the western coast of the Gulf of California, March 23, 1540. Started northward for the "Seven Cities of Cibola," of whose fame they had heard from the Franciscan Friar, Marcos of Niza, who had viewed them from a distant hilltop two years previously. Part of the expedition reached the Grand Canon. They all wintered near the present site of Albuquerque. There from an Indian, Coronado head of Quivira, rich and populous place far away in the east. Started on April 23rd, 1541. Probably crossed the branches of the Colorado River of Texas and reached the head waters of the Nueces. He turned north and not far from the Great Bend of the Arkansas River found the village of Wichita Indian Tepees. When Coronado returned he left behind him among the Indians Padre Francisco Juan de Padilla, who was martyred by the Wichita Indians, and Padre Juan de la Cruz, who was also slain near Cibola.

*The Journal of Coronado*, George Parks Winship; A. S. Barnes & Company, New York.



## TABLEAU II.

## DEATH OF LA SALLE, 1687 A. D.

## Personnel :

Father Zenobius,  
 Father Anastase,  
 La Salle,  
 Larcheveque.

Seigneur Robert de la Salle followed the Mississippi to its mouth in 1682, returned to France and obtained permission from Louis XIV to establish a colony. His boats were blown out of their course by a storm and he landed at Matagorda Bay February 20th, 1685. He established Fort St. Louis and started out in search of the Mississippi.

La Salle was murdered near the present site of Navasota by Duhaut, one of his companions.

The story is told in Joutel's Journal as it was gleaned from the lips of Father Anastase, a Sulpician, La Salle's companion on the trip.

*Joutel's Journal.*

## TABLEAU III.

FOUNDING OF SAN FRANCISCO DE LOS TEJAS,  
1690 A. D.

## SCENE—BENEDICTION IN THE OPEN AIR.

## Personnel :

De Leon,  
 Father Massenet,  
 Three other Franciscans,  
 Soldiers,  
 Indians,  
 Processional Cross, etc.

This Mission was located somewhere near the present site of Crockett.

Here is Father Massenet's own account :

"On the eve of Corpus Christi, Mass was sung. Before the Mass we had a procession with the Blessed Sacrament exposed. A large number of Indians were assembled. The soldiers had been given leave to fire as many salutes as they could during the procession, at the elevation and at the close of Mass. After Mass

we hoisted the royal standard. On the morning of the first of June, a week from the feast of Corpus Christi, we consecrated the church. The church and village was dedicated to our Holy Father St. Francis.

Bolton's "*Spanish Exploration in the South West.*"

TABLEAU IV.

"BRAZOS DE DIOS." 1716 A. D.

Venerable Antonio Margil died in Mexico City August 6, 1726.

His virtues were declared heroic by Pope Gregory XVI in 1836.

Personnel:

Venerable Antonio Margil.

The Venerable Antonio Margil founded the Apostolic College of Our Lady of Guadalupe at Zacatecas. With the assistance of six religious from the college of the Holy Cross at Queretaro, Fathers Francis Hidalgo, Gabriel de Vergara, Benedict Sanchez, Manuel Castellanos, Peter Perez de Mesquia and Father Isidor Felis de Espinosa, Superior and three Fathers from Zacatecas, Mathias Sanz de San Antonio, Peter de Mendoza and Augustine Patron, Father Margil started for Texas, April, 1716, but was delayed, being at the point of death from fever. The others, under Padre Espinosa, reached the Texas missions June 28th, 1716.

Father Espinosa selected a site twenty miles distant among the friendly Asinai, where he established the first "La Purissima Concepcion," afterwards removed to San Antonio. Padre Margil though left in a dying condition, recovered and followed the missionaries to East Texas, whence he wrote July 20th, 1716, having founded the mission of Our Lady of Guadalupe, among the Nacogdoches.

The river which we know as the Brazos was then called Espiritu Santo. Because Margil was miraculously transported across it on his way to Nacogdoches, the name was changed to "Brazos de Dios, (The Arms of God)." The first portion of the Spanish entitlement clings to the river. The missionary labors of Padre Margil embraced Nacogdoches, Spanish Lake, Louisiana, and San Jose at San Antonio.

Shea, "*The Catholic Church in the Colonies,*" Chapter II: The Church in Texas. John G. Shea, New York, 1886.

## TABLEAU V.

**SAN ANTONIO DE VALERO. 1718 A. D.  
THE ALAMO. 1722 A. D.**

“Thermopylae had its messenger of defeat.  
The Alamo had none.”

Father Anthony de San Buenaventura Olivarez transferred his Xarane Indian Mission of San Francisco Solano on the banks of the Rio Grande to San Antonio on the 1st of May, 1718, by order of the Marquis of Valero, then Viceroy. In 1722 it was removed with the Post to Military Plaza. The Alamo Church is all that now remains of the once extensive Mission “San Antonio de Valero.”

## Personnel:

Fray Antonio de San Buenaventura y Olivarez.  
Fray Miguel Nunez.  
Baptism of first child at the Mission.  
Sponsors, etc.

It was in this church that its heroic defenders, March 6, 1836, made their desperate stand for the liberty of Texas.

## TABLEAU VI.

**“LA PURISSIMA CONCEPCION.”**

First mission of the name founded by Father Espinosa among the Asinai near Nacogdoches in 1716. Present mission near San Antonio, cornerstone laid 1731.

## Personnel:

Father Gabriel de Vergara,  
Two other Franciscans,  
Indians,  
Mortar Box, etc.

There is a pious tradition among the old Indians that when its foundations were laid, (the Padres, to carry the idea of the Immaculate Conception of the Blessed Virgin, for which dogma the Franciscans were always protagonists, before its declaration [1854] and for whom Murillo painted the famous Louvre picture [1678]), the Padres asked their Indian neophytes to bring milk sufficient to mix the mortar.

## TABLEAU VII.

**SAN JACINTO BATTLEFIELD.**

## Personnel:

Gen. Sam Houston,  
 Gen. Sydney Sherman,  
 Surgeon N. D. Labadie,  
 Soldiers, etc.

On San Jacinto's glorious field the language and perhaps the civilization of a continent was changed.

General Sydney Sherman, a member of the Cathedral parish, commanded the left wing of the Texan army.

Dr. Labadie, who was the trusted friend and adviser of Father Timon and Bishop Odin and financial agent of the first frame Catholic Church constructed on the present site of the Cathedral, acted as interpreter for the surrender of Santa Anna.

## TABLEAU VIII.

**Father Timon, C. M., coming to address the Congress of the Republic of Texas, Houston, January, 1839.**  
 Present site of Rice Hotel.

## Personnel:

Father Timon, C. M.  
 Father Llebaria, C. M.  
 General Sam Houston,  
 Mirabeau B. Lamar, President of the Republic of Texas,  
 David Burnet, Vice-President.

Father Timon, C. M., afterwards consecrated Bishop of Buffalo, N. Y., October 17, 1847, came to Texas in December, 1838, at the request of the Congregation of the Propaganda. He was born at Conewago, Pa. He was accompanied to Texas by Father Llebaria, C. M. They landed at Galveston, December 26, 1838, and after spending five days there, went to Houston, where the Congress of the Republic was in session in the old Capitol, on the present site of the Rice Hotel.

In his own words: "We arrived in Houston January 3, 1839, and on the Octave of St. John the Evangelist we said Holy Mass. On the following Sunday we were invited to preach at the Capitol in the hall of deliberations, in the presence of the assembly of the representatives of the Republic."

*Bishop Timon's Letter, January 9, 1839.*

## TABLEAU IX.

## BISHOP ODIN.

Bishop Jean Marie Odin, C. M.  
 Born at Hauteville, France, February 25, 1800.  
 Ordained priest, May 4, 1823.  
 Prefect-Apostolic of Texas, May, 1840.  
 Named Vicar-Apostolic of Texas, July 31st, 1841.  
 Consecrated with title of Bishop of Claudiopolis,  
 March 6, 1842.  
 Diocese of Galveston erected 1847.

## Personnel:

Bishop Odin,  
 Workmen, etc.

Building the first church in Galveston, February 6, 1842.  
*Vie de Mgr. Jean-Marie Odin, Paris, 1896.*

## TABLEAU X.

## BATTLE OF GALVESTON. JANUARY 1, 1863.

Lieut. Sydney Sherman being carried into the Ursuline Convent.

Lieut. Sydney Sherman, son of General Sydney Sherman of San Jacinto fame, died in the military hospital of the Ursuline Convent. The Ursuline Nuns had turned over their new convent building to General Magruder to serve as a hospital, and when wounded, Lieut. Sherman was carried there.

*"Under Six Flags."*

The Galveston News paid this editorial tribute to young Sherman, in its issue of January 9th, 1863, published in Houston.

## LIEUT. SIDNEY A. SHERMAN

The Morning Star had risen on the field of strife, shedding its beams of victory upon the champions of the "Lone Star," who had riven the chains of thralldom that held subordinate the "Gem of the Ocean," crushing beneath the iron heel of right the vassals of despotism, and adding fresh laurels to the brow of Liberty. Pre-eminent among the warriors gathered there, was a noble form of chivalrous bearing, a scion of one of the achievers of Texan independence, with a flush of triumph on his brow—and a sparkle of Texas spirit in that bright dark eye—with the proud, undaunted step of a Southern brave, he took his place among the fore-

most of that gallant band, to hurl vengeance upon a foe that had cast the shades of desolation o'er his island home; hallowed memories of by-gone days stirred within him a mighty strength, and, with his mother's image as a beacon light to glory, he went forth to meet his country's foes. At his post he fell, surrendered only to the common enemy of man, his spirit rose unconquered, borne aloft by the shouts of victory, while the angel of Freedom wiped the death damp from his brow. He rests with the sunshine of Fame o'er his slumbers, and a halo of glory encircling his memory—upon his native shore; he fell a willing sacrifice, and the breezes that float in freedom o'er a freemans grave will chant his requiem. He sleeps well, and

“Oh how blest are those who sink to rest  
And close their eyes on victory's breast.”

#### TABLEAU XI.

### BATTLE OF SABINE PASS, 1863.

Lieut. Dick Dowling, in command at Fort Griffin. His company consisted of forty-two Irishmen.

Jefferson Davis in *“The Rise and Fall of the Confederate Government,”* says of this engagement: “The success of the single company which garrisoned the earthwork at Fort Griffin is without parallel in ancient or modern war.”

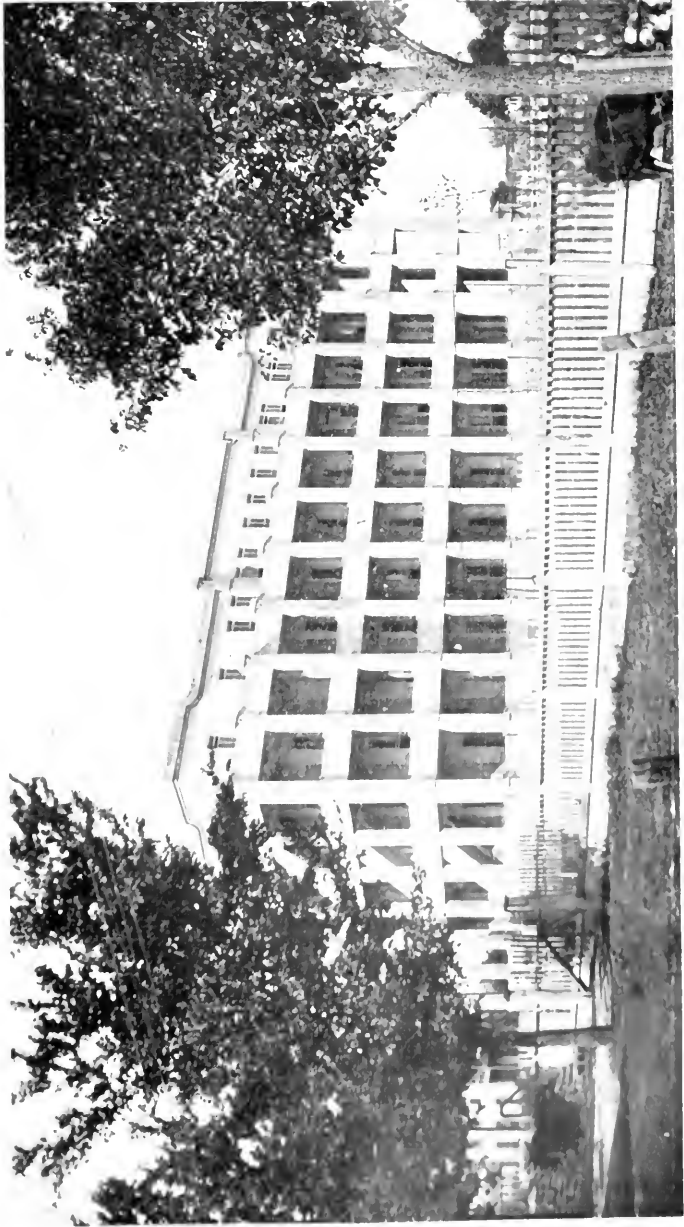
*“Under Six Flags.”*

#### TABLEAU XII.

### BISHOP CLAUDE MARIE DUBUIS.

Born at Teche in the parish of Coutouvre, France, March 8th, 1817. Ordained priest at Lyons, June 1st, 1844. Appointed Bishop of Galveston October 1st, 1862. Consecrated Bishop of Galveston at Lyons November 23rd, 1862.

Father Dubuis left Havre March 20th, 1846, in company with Messieurs Domenech, Lacour, Chambodut, Charion, Chazelle, Fadey, deacons or clerks of the diocese of Lyons, and certain other ecclesiastics of Spain, Ireland and Italy, who had been recruited by Bishop Odin. On arrival at New Orleans he went to the Lazarist Seminary at the Barrens to learn English. He left New Orleans for Texas on the last day of the year 1849. He labored at Castroville and San Antonio. Was appointed Vicar-



THE NEW BUILDING

St. Mary's Seminary, La Porte, Texas





General by Bishop Odin and upon the transfer of Bishop Odin to the Archbishopric of New Orleans, was appointed Bishop of Galveston and consecrated November 23rd, 1862.

*Vie de Monsieur Dubuis, L'Apotre du Texas, Roanne*  
1900.

SCENE—WELCOMING THE "SISTERS OF CHARITY OF THE  
INCARNATE WORD."

On September 23, 1866, three "Sisters of Charity of the Incarnate Word" received from Bishop Dubuis in Lyons, France, the habit of their new Order and started for Texas to become the first hospital Sisters and developed the great communities of Galveston and San Antonio with their many hospitals, which preach the gospel of ministry and service.

"Unshrinking where pestilence scatters his breath  
Like an angel she moves 'mid the vapors of death."

TABLEAU XIII.

**BISHOP GALLAGHER.**

Born Temperanceville, Ohio, February 19, 1846.

Ordained December 25, 1868.

Consecrated Bishop of Galveston April 30, 1882.

Died January 21, 1918.

- A. Welcoming the Dominican Sisters.
- B. Greeting his foundation of religious men and women.
- C. The Accomplishment of his Dream—The Seminary.

A. The Dominican Sisters came from Somerset, Ohio, and reached Galveston September 29, 1882.

Under the direction of Mother Agnes, Mother Rose and the late lamented Mother Pauline, they have had remarkable success in convent and parochial school work.

B. The Jesuits, Josephites, the Basilians, the Dominicans, the Paulists, the Oblates, religious orders of men, and the Sisters of the Holy Cross, Divine Providence, Daughters of Charity of St. Vincent de Paul, Holy Family and Good Shepherd have established their uplifting work in many institutions.

C. Bishop Gallagher always wished to conform to the Canonical requirement: "Every diocese should have its own Seminary in a convenient place selected by the Bishop." In 1901 he purchased the old Sylvan Beach Hotel at La Porte. In 1908 he dedicated the first concrete building and in 1921 Bishop Byrne added many improvements. The Gallagher Memorial Building will accomplish the dream.

## TABLEAU XIV.

**THE MORNING AFTER THE STORM, 1900.**

When the storm king lashed our Island Home, the Sisters of Charity of the Incarnate Word, located at the Orphan Asylum down the beach, realizing that death was imminent, tied their helpless charges to them and perished with them.

“These through the darkness of death, the dominion of night,  
Swept, and they woke in white places at morning tide.”

## TABLEAU XV.

**THE CATHEDRAL.**

Cornerstone laid March 14, 1847.  
Consecrated November 26, 1848.  
Diamond Jubilee March 14, 1922.

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